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SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANÂGARÎ AND ROMAN LETTERS THROUGHOUT,

BY

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ETC.

SECOND EDITION, REVISED AND ACCENTUATED.

LONDON:

LONGMANS, GREEN, AND CO.

1870.

Oxford:

T. COMBE, M.A., E. B. GARDNER, AND E. PICKARD HALL,
PRINTERS TO THE UNIVERSITY.

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PREFACE

TO THE FIRST EDITION.

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that

could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the *Prakriyâ-Kaumudî*, the *Siddhânta-Kaumudî*, the *Sârasvatî Prakriyâ*, and the *Mâdhavîya-dhâtu-vṛitti*, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vân* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pân. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mân* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pânini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar*, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pânini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *i* and *u*, from § 220 to § 226,

* In the second edition all these paragraphs are printed in smaller type.

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμῆσεται τις μᾶλλον ἢ μωμῆσεται*, but I feel that I may say, *यत्ने कृते यदि न सिध्यति कोऽत्र दोषः*; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars*.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the *Siddhānta-Kaumudī* by Śrī Tārānātha-tarkavāchāspati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *ī* and *ū*. On page 136, l. 7, read *श्रीवत्* instead of *स्त्रीवत्*; this is corrected in the Corrigenda, and the right reading is found in the old edition. On the same page, l. 13, insert *न* after *विना*, or join *विनास्त्रीबोधकत्वं*.

whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's * MS., gives to his list of verbs, with the exception of the Bhû class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidīkshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flecchia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlv.

regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms ; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness ; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others ; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar ; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before ; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जागृ *jāgrī*, which forms its Aorist by adding इषं *isham*, ईः *ih*, ईत् *it*. Here the simplest rule would be that final च् *ri* before इषं *isham* becomes र् *r* (Pāṇ. VI. 1, 77). This, however, is prevented by another rule which requires that final च् *ri* should take Guṇa before इषं *isham* (Pāṇ. VII. 3, 84). This would give us अजागरिषं *ajāgar-isham*. But now comes another general rule (Pāṇ. VII. 2, 1) which prescribes Vṛiddhi of final vowels before इषं *isham*, i.e. अजागरिषं *ajāgāriṣam*. Against this change, however, a new rule is cited (Pāṇ. VII. 3, 85), and this secures for जागृ *jāgrī* a special exception from Vṛiddhi, and leaves its base again as जागर् *jāgar*. As soon as the base has been changed to जागर् *jāgar*, it falls under a new rule (Pāṇ. VII. 2, 3), and is forced to take Vṛiddhi, until this rule is again nullified by Pāṇ. VII. 2, 4, which does not allow Vṛiddhi in an Aorist that takes intermediate इ *i*, like अजागरिषं *ajāgarisham*. There is an exception, however,

* They have been given in the second edition.

to this rule also, for bases with short अ *a*, beginning and ending with a consonant, may optionally take Vṛiddhi (Pân. VII. 2, 7). This option is afterwards restricted, and roots with short अ *a*, beginning with a consonant and ending in र *r*, like जागर *jāgar*, have no option left, but are restricted afresh to Vṛiddhi (Pân. VII. 2, 2). However, even this is not yet the final result. Our base जागर *jāgar* is after all not to take Vṛiddhi, and hence a new special rule (Pân. VII. 2, 5) settles the point by granting to जागृ *jāgrī* a special exception from Vṛiddhi, and thereby establishing its Guṇa. No wonder that these manifold changes and chances in the formation of the First Aorist of जागृ *jāgrī* should have inspired a grammarian, who celebrates them in the following couplet :

गुणो वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पनं ।
पुनर्वृद्धिर्निषेधोऽतो यणपूर्वाः प्राप्तयो नव ॥

“Guṇa, Vṛiddhi, Guṇa, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of *ri* into a semivowel in the first instance, are the nine results.”

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pânini, the Siddhânta-Kaumudî, the Laghu-Kaumudî, the Sârasvatî, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharaṇîdhara, Kâśinâtha, Târânâtha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pânini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Sâyaṇa to the Rig-veda has shown us how practically to apply the rules of Pânini; and the translation of the Laghu-Kaumudî by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pânini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pân. VII. 2, 42, as well as the Sârasvatî II. 25, 1, gives the Benedictive Âtmanepada वरीषीष्ट *varîshîshṭa* and स्तरीषीष्ट *starîshîshṭa*; yet a reference to Pân. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pânini (VIII. 3, 92) is right—and how could the Infallible be wrong?—

in using अग्रगामिनि *agragâmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pâṇini in his Sûtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragâmini* to अग्रगामिनि *agragâmini*, it would not be right to argue from अग्रयान *agrayâna* to प्रयान *prayâna*, this being necessarily प्रयाण *prayâṇa*. But assuming अग्रगामिनि *agragâmini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *svargakâmiṇau*, वृषगामिणौ *vṛishagâmiṇau*, हरिकामाणि *harikâmani*, and हरिकामेण *harikâmeṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pâṇini and the Siddhânta-Kaumudî, but may be traced back to the MSS. of the Prakriyâ-Kaumudî, the source, though by no means the model, of the Siddhânta-Kaumudî. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kâśikâ-Vṛitti, and whom I consulted on these forms, that the MSS. of Vâmana which he possesses, carefully avoid these faulty examples to Pân. VIII. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pâṇini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Unâdi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,

I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyâ-Kaumudî bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244-285, I have chiefly followed the Prakriyâ-Kaumudî and the Sârasvatî. These grammars do not conjugate every verb that occurs in the Dhâtupâṭha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhânta-Kaumudî, the order of the verbs as given in Pâṇini's Dhâtupâṭha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmaipada, those that take the terminations of the Âtmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Râmachandra and Anubhûtiśvarûpâchârya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

F. MAX MÜLLER.

PARIS,
5th April, 1866.

PREFACE

TO THE SECOND EDITION.

THE principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pāṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit Rājārāmaśāstrī, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of Pāṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of Pāṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Rājārāmaśāstrī objects to the form पुंसु *punsu* as the locative plural of पुमान् *pumān*. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has Anusvāra, पुंस् *pum̐su*. But in our own Sanskrit grammars we first have a general rule that स् *s* is changed to श् *sh* after any vowel except अ and आ *ā*, in spite of intervening Anusvāra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid

down this rule, we yet write पुंसु *pumsu*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुन्सु *punsu*, thus, by the retention of the dental न *n*, making it grammatically and physically possible for the स *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुन्सा *punsā*, Gen. पुन्सः *punsah*, &c.; but in these cases the स *s* is radical, and would therefore not be liable to be changed into ष *sh* after a vowel and Anusvâra (Pân. VIII. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुन्सु *punsu*, instead of पुंसु *pumsu*. In Pânini's grammar (as may be seen from my note appended to § 100) the rule on the change of स *s* into ष *sh* is so carefully worded that it just excludes the case of पुंसु *pumsu*, although the सु *su* of the loc. plur. is preceded by an Anusvâra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pânini's authority, and have written पुंसु *pumsu*, instead of पुन्सु *punsu*, though even thus the fact remains that if the dot is really meant for Anusvâra, and if the सु *su* is the termination of the locative plural, the स *s* would be sounded as ष *sh*, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pânini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other system.

F. MAX MÜLLER.

PARKS END, OXFORD,

August, 1870.

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SANSKRIT GRAMMAR.

THE DEVANÂGARÎ LETTERS.

VOWELS.				CONSONANTS.							
Initial.		Medial.		Equivalent.							
अ	—	अ	—	a	क	क	k	प	प	p	
आ	ा	आ	ा	â	ख	ख	kh	फ	फ	ph	
इ	ि	इ	ि	i	ग	ग	g	ब	ब	b	
ई	ी	ई	ी	î	घ	घ	gh	भ	भ	bh	
					ङ	ङ	ñ	म	म	m	
उ	ु	उ	ु	u	च	च	ch (or k)	य	य	y	
ऊ	ू	ऊ	ू	û	छ	छ	chh (or kh)	र	र	r	
ऋ	ॠ	ऋ	ॠ	ri (or ri)	ज	ज	j (or g)	ल	ल	l	
ॠ	ॡ	ॠ	ॡ	rî (or rî)	झ	झ	jh (or gh)	व	व	v	
ऌ	ॡ	ऌ	ॡ	lî (or lî)	ञ	ञ	ñ				
ॡ	ॢ	ॡ	ॢ	li (or li)	ट	ट	ṭ (or t)	श	श	ś (or s)	
ॢ	ॣ	ॢ	ॣ	lî (or lî)	ठ	ठ	ṭh (or th)	ष	ष	sh	
ॣ	।	ॣ	।	lî (or lî)	ड ¹	ड ¹	ḍ (or ḍ)	स	स	s	
।	॥	।	॥		ढ ²	ढ ²	ḍh (or dh)	ह	ह	h	
॥	०	॥	०		ण	ण	ṇ (or n)				
०	ॡ	०	ॡ	e	त	त	t	ॠ	ॠ	m̐ (or m̐)	
ॡ	ॢ	ॡ	ॢ	ai	थ	थ	th	ॡ	ॡ	m̐̐ (or m̐̐)	
ॢ	ॣ	ॢ	ॣ	o	द	द	d	ॢ	ॢ	ḥ (or ḥ)	
ॣ	।	ॣ	।	au	ध	ध	dh	ॣ	ॣ	(Jihvâmûliya), x	
।	॥	।	॥		न	न	n	॥	॥	(Upadhmanîya), φ	

¹ Sometimes represented in the Veda by ढ, ढ, ḍ (or ḍ).

² Sometimes represented in the Veda by ढह, ढह, ḍh (or ḍh).

CHAPTER I.

THE ALPHABET.

§ 1. SANSKRIT is properly written with the Devanâgarî alphabet; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanâgarî* means the *Nâgarî* of the gods, or, possibly, of the Brâhmins. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nâgarî*. Why the alphabet should have been called *Nâgarî*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pân. iv. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanâgarî*. In the *Lalita-vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A. D.), where a list of alphabets is given, the *Devanâgarî* is not mentioned, unless it be intended by the *Deva* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p. 298.)

Beghrâm (*bhagârâma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. i. pp. 344-350.) Could Devanâgarî have been meant as an equivalent of Beghrâmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Aśoka*, about 250 B. C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phenician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phenician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Gîrnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. ii. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Gîrnar, and through it the modern Devanâgarî, may be connected with one of the leading Semitic alphabets.

§ 2. Sanskrit is written from left to right.

Note—*Saṃskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brāhmins, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Saṃskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *saṃskāras*; all these are called *saṃskṛita*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Saṃskṛita*, or the sacred language. The local spoken dialects received the general name of *prākṛita*. This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (*prākṛiti*) being the *Saṃskṛita* or sacred language. (See Vararuchi's *Prākṛita-Prakāśa*, ed. Cowell, p. xvii.)

The former explanation of *prākṛita* in the sense of 'the natural, original continuations of the old language (*bhāṣā*),' is untenable, because it interpolates the idea of continuation. If *prākṛita* had to be taken in the sense of 'original and natural,' a language so called would mean, as has been well shown by D'Alwis (*An Introduction to Kachchāyana's Grammar*, p. lxxxix), the original language, and *saṃskṛita* would then have to be taken in the sense of 'refined for literary purposes.' This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic language.

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line.

Ex. क, क, क *k*; ख, ख, ख *kh*; ग, ग, ग *g*; घ, घ, घ *gh*; ङ, ङ, ङ, &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanāgarī alphabet:

	Hard, (tenuis.)	Hard and aspirated, (tenuis aspiratæ.)	Soft, (mediæ.)	Soft and aspirated, (mediæ aspiratæ.)	Nasals.	Liquids.	Sibilants.	Vowels, Short, Long.	Diphthongs.
1. Gutturals,	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>ṅ</i>	ह <i>h</i> ²	ः ⁴ (X)	अ <i>a</i> आ <i>ā</i>	ए <i>e</i> ऐ <i>ai</i> ओ <i>o</i> औ <i>au</i>
2. Palatals,	च <i>ch</i>	छ <i>chh</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>ñ</i>	य <i>y</i>	श <i>ś</i>	इ <i>i</i> ई <i>ī</i>	
3. Linguals,	ट <i>ṭ</i>	ठ <i>ṭh</i>	ड <i>ḍ</i> ¹	ढ <i>ḍh</i> ¹	ण <i>ṇ</i>	र <i>r</i>	ष <i>ṣh</i>	ऋ <i>ṛi</i> ॠ <i>ṛi</i>	
4. Dentals,	त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>	ल <i>l</i>	स <i>s</i>	ळ <i>ḷi</i> (ळ <i>ḷi</i>)	
5. Labials,	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>	व <i>v</i> ³	ः ⁴ (φ)	उ <i>u</i> ऊ <i>ū</i>	

Unmodified Nasal or Anusvāra, • *m* or ° *m̐*.

Unmodified Sibilant or Visarga, : *ḥ*.

¹ In the Veda ड *ḍ* and ढ *ḍh*, if between two vowels, are in certain schools written ढ *ḍ* and ढ *ḍh*.

² ह *h* is not properly a liquid, but a soft breathing.

³ व *v* is sometimes called Dento-labial.

⁴ The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : *ḥ*.

Students should be cautioned against using the Roman letters instead of the Devanâgarî when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanâgarî alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long ॠ *lî*, is merely a grammatical invention; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanâgarî alphabet. They are called *Jihvāmūliya*, the tongue-root sibilant, formed near the base of the tongue; and *Upadhmānīya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs **X** (called *Vajrákr̥iti*, having the shape of the thunderbolt) and ॡ (called *Gajakumbhākr̥iti*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, i. 18; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign ॡ , called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, ॢ , (*dvi*, two, *vindu*, dot,) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kātantra as like the figure 8 4; in the Tantrābhidhāna as like two ३ *th*'s. (See Prinsep, Indian Antiquities, vol. i. p. 75.)

§ 8. There are five distinct letters for the five nasals, ॠ *n̄*, ॡ *ñ*, ॢ *ṇ*, ॣ *n̄*, । *m*, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*n̄* by *k*, *kh*, *g*, *gh*; *ñ* by *ch*, *chh*, *j*, *jh*; *ṇ* by *t*, *th*, *d*, *dh*; *n̄* by *t*, *th*, *d*, *dh*; *m* by *p*, *ph*, *b*, *bh*.) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvāra. Thus we find

अंकिता instead of अङ्किता *añkitā*.

अंचिता instead of अञ्चिता *añchitā*. अंदिता instead of अङ्दिता *añditā*.

कुंदिता instead of कुङ्दिता *kunḍitā*.

नंदिता instead of नङ्दिता *nanditā*.

कंपिता instead of कम्पिता *kampitā*.

The pronunciation remains unaffected by this style of writing. अंकिता must be pronounced as if it were written अङ्किता *añkitā*, &c.

The same applies to final म् *m* at the end of a sentence. This too,

though frequently written and printed with the dot above the line, is to be pronounced as *m*. अहं, I, is to be pronounced अहम् *aham*. (See Preface to Hitopadeśa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumâras final *m* in *pausa* may be pronounced as Anusvâra; cf. Sarasvatī-Prakriyā, ed. Bombay, 1829*, pp. 12 and 13. कौमारास्त्ववसानेऽप्यनुस्वारमिच्छन्ति। अवसाने वा। अवसाने मकारस्यानुस्वारो भवति २३। देवं। देवम्॥ The Kaumâras are the followers of Kumâra, the reputed author of the Kâtantra or Kalâpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Śarvavarman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumâras and the followers of the Kalâpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यँ, लँ, वँ, or यं, लं, वं, य्ँ, ल्ँ, व्ँ, which are used to represent a final *m*, if followed by an initial य् *y*, ल् *l*, व् *v*, and modified by the pronunciation of these three semivowels. (Pân. VIII. 4, 59.)

Thus instead of तं याति *taṁ yāti* we may write तय्याति *taṣṣyāti*;

instead of तं लभते *taṁ labhate* we may write तल्लभते *taḷ labhate*;

instead of तं वहति *taṁ vahati* we may write तव्वहति *taṁ vahati*.

Or in composition,

संयानं *saṁyānam* or सय्यानं *saṣṣyānam*;

संलब्धं *saṁlabdham* or सल्लब्धं *sallaḍdham*;

संवहति *saṁvahati* or सव्वहति *saṁvahaṭi*.

But never if the *m* stands in the body of a word, such as काम्यः *kāmyaḥ*; nor if the semivowel represents an original vowel, e. g. Rig-veda x. 132, 3. सम् उ आरन् *saṁ u āran*, changed to सव्वारन् *saṁ vāran*.

§ 10. The only consonants which have no corresponding nasals are र् *r*, श् *ś*, स् *ś*, ह् *h*. A final *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvâra.

तं रक्षति *taṁ rakshati*.

Or in composition, संरक्षति *saṁrakshati*.

तं शृणोति *taṁ śṛṇoti*.

संशृणोति *saṁśṛṇoti*.

तं शकारं *taṁ śakāram*.

संशिवति *saṁśhīvaṭi*.

तं सरति *taṁ sarati*.

संसरति *saṁsarati*.

तं हरति *taṁ harati*.

संहरति *saṁharati*.

§ 11. In the body of a word the only letters which can be preceded by

* This edition, which has lately been reprinted, contains the text—asccribed either to Vāṇī herself, i.e. Sarasvatī, the goddess of speech (MS. Bodl. 386), or to Anubhūti-svarūpa-āchārya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महीधरी, or in MS. Bodl. 382. मैदासी, i.e. महीदासी. In MS. Bodl. 382. Mahīdhara or Mahīdāsabhāṭṭa is said to have written the Śārasvata in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares, (Śivarājadhani.)

Anusvāra are णś, यśh, सs, हh. Thus अंशः *anśah*, धनुंषि *dhanūmshi*, यशांसि *yaśāmsi*, सिंहः *siṃhah*. Before the semivowels य *y*, र *r*, ल *l*, व *v*, the म *m*, in the body of a word, is never changed into Anusvāra. Thus गम्यते *gamyate*, नमः *namah*, अम्लः *amlah*. In शंयोः *śamyoh* (Rv. i. 43, 4, &c.) the *m* stands 'padānte,' but not in शाम्यति *śamyati*. (See § 9.)

§ 12. With the exception of *Jihvāmūliya* ॠ (tongue-root letter), *Upadh-māniya* ॡ (to be breathed upon), *Anusvāra* ॠ (after-sound), *Visarga* : ह (emission, see Taitt.-Brāhm. iii. p. 23 a), and *Repha* र (burring), all letters are named in Sanskrit by adding *kāra* (making) to their sounds. Thus अ *a* is called अकारः *akārah*; क *ka*, ककारः *kakārah*, &c.

§ 13. The vowels, if initial, are written,

अ, आ, इ, ई, उ, ऊ, ए, (ऌ), उ, ऊ, ए, ऐ, ओ, औ;
a, ā, i, ī, ri, rī, li, (lī), u, ū, e, ai, o, au;

if they follow a consonant, they are written with the following signs—

—, ॠ, ॡ, ॢ, ॣ, ।, ॥, ७, ८, ९, १०, ११.
a, ā, i, ī, ri, rī, li, (lī), u, ū, e, ai, o, au.

There is one exception. If the vowel उ *ri* follows the consonant र *r*, it retains its initial form, and the *r* is written over it. Ex. निरृतिः *nirṛitih*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोस्रग्र *goagra*, adj. preceded by cows, instead of गोस्र *go'sgra* or गवाग्र *gavāgra*; गोस्रवाम *gośvam*, cows and horses; प्रउग *prāuga*, yoke; तितउ *titaū*, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short *a*. Thus क is not pronounced *k*, but *ka*; य not *y*, but *ya*. But क *k* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus

का *kā*, कि *ki*, की *kī*, कृ *kṛi*, कृ *kṛī*, क्ल *kli*, (क्ल *kḷī*), कु *ku*, कू *kū*, के *ke*, कै *kai*,
को *ko*, कौ *kau*.

The only peculiarity is that short ॠ *i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become कि and की, instead of के and कै. (See Prinsep's *Indian Antiquities*, ed. Thomas, vol. ii. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Virāma*, i. e. stoppage, which is marked by ॥. Thus *ak* must be written अक्; *kar*, कर; *ik*, इक्.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group

(*samyoga*). Thus *atka* is written अत्क; *alpa* is written अल्प; *kārtsnya* is written कार्त्स्य. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters: क + क = क्क *kka*; न + द = न्द *nda*; त + व = त्व *tva*; स + ख = स्ख *skha*; च + य = च्य *chya*; प + त = म्प *pta*; क + त = क्त *kta*; क + त + व = क्त *ktva*; क + त + य = क्त्य *ktya*.

§ 17. The र *r* following a consonant is written by a short transverse stroke at the foot of the letter; as क + र = क्र or क *kra*; ग् + र = ग्र *gra*; त् + र = त्र or त *tra*; द् + र = द्र *dra*; ष् + द् + र = श्र *shṛa*.

The र *r* preceding a consonant is written by ॠ placed at the top of the consonant before which it is to be sounded. Thus अर्क + क = अर्के *arka*; वर् + प् + म = वर्ष्म *varshma*. This sign for र *r* is placed to the right of any other marks at the top of the same letter. Ex. अर्के *arkam*; अर्केण *arkeṇa*; अर्केदू *arkendū*.

क् *k* followed by ष *sh* is written क्ष or क्श *ksha*.

ज् *j* followed by ण *ṇ* is written ज्ञ *jña*.

ह् *h* is sometimes written ह् *jh*.

र *r* followed by उ *u* and ऊ *ū* is written रु *ru*, रू *rū*.

द *d* followed by उ *u* and ऊ *ū* is written दु *du*, दू *dū*.

श *ś*, particularly in combination with other letters, is frequently written ष.

Ex. सु *śu*; सु *śū*; अ *śra*.

§ 18. The sign of Virāma (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus युक्ते instead of युक्ते *yunkte*.

§ 19. The proper use of the Virāma, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign ॠ is used; at the end of a verse, or of a longer sentence, the sign ॡ.

§ 20. The sign ऽ (*Avagraha* or *Arddhākāra*) is used in most editions to mark the elision of an initial अ *a*, after a final ओ *o* or ए *e*. Ex. सोऽपि *so'pi* for सो अपि *so api*, i. e. सस् अपि *sas api*; तेऽपि *te'pi* for ते अपि *te api*.

List of Compound Consonants.

क् *k-ka*, क्ख *k-kha*, क्च *k-cha*, क्त *k-ta*, क्त्य *k-t-ya*, क्त *k-t-ra*, क्त्य *k-t-r-ya*, क्त *k-t-va*, क्त *k-na*, क्त्य *k-n-ya*, क्त *k-ma*, क्त *k-ya*, क्र or क्त *k-ra*, क्र्य or क्त्य *k-r-ya*, क्त *k-la*, क्त *k-va*, क्त्य *k-v-ya*, क्ष *k-sha*, क्ष्म *k-sh-ma*, क्ष्य *k-sh-ya*, क्ष्व *k-sh-va*;—ख्य *kh-ya*, ख्र *kh-ra*;—ग्य *g-ya*, ग्र *g-ra*, ग्र्य *g-r-ya*;—घ्न *gh-na*, घ्न्य *gh-n-ya*, घ्न *gh-ma*, घ्न्य *gh-ya*, घ्न *gh-ra*;—ङ्क *ṅ-ka*, ङ्क *ṅ-k-ta*, ङ्क्य *ṅ-k-t-ya*, ङ्क *ṅ-k-ya*,

क ण-k-sha, क ण-k-sh-va, क ण-kha, क ण-kh-ya, क ण-ga, क ण-g-ya, क ण-gha, क ण-gh-ya, क ण-gh-ra, क ण-na, क ण-ma, क ण-ya.

च ch-cha, च ch-chha, च ch-chh-ra, च ch-ña, च ch-ma, च ch-ya;—छ chh-ya, छ chh-ra;—ज j-ja, ज j-jha, ज j-ña, ज j-ñ-ya, ज j-ma, ज j-ya, ज j-ra, ज j-va;—झ ñ-cha, झ ñ-ch-ma, झ ñ-ch-ya, झ ñ-chha, झ ñ-ja, झ ñ-ña, झ ñ-ya.

ट t-ta, ट t-ya;—थ th-ya, थ th-ra;—ड d-ga, ड d-g-ya, ड d-gha, ड d-gh-ra, ड d-ma, ड d-ya;—ढ dh-ya, ढ dh-ra;—ण n-ta, ण n-tha, ण n-da, ण n-d-ya, ण n-d-ra, ण n-d-r-ya, ण n-dha, ण n-na, ण n-ma, ण n-ya, ण n-va.

त t-ka, त t-k-ra, त t-ta, त t-t-ya, त t-t-ra, त t-t-va, त t-tha, त t-na, त t-n-ya, त t-pa, त t-p-ra, त t-ma, त t-m-ya, त t-ya, त or त t-ra, त t-r-ya, त t-va, त t-sa, त t-s-na, त त-s-n-ya, त त-s-ya;—थ th-ya;—द d-ga, द d-gha, द d-gh-ra, द d-da, द द-d-ya, द द-dha, द द-dh-ya, द द-na, द द-ba, द द-bha, द द-bh-ya, द द-ma, द द-ya, द द-ra, द द-r-ya, द द-va, द द-v-ya;—ध dh-na, ध dh-n-ya, ध dh-ma, ध dh-ya, ध dh-ra, ध dh-r-ya, ध ध-va;—न n-ta, न n-t-ya, न न-t-ra, न न-da, न न-d-ra, न न-dha, न न-dh-ra, न n-na, न न-pa, न न-p-ra, न न-ma, न न-ya, न न-ra, न न-sa.

प p-ta, प प-t-ya, प प-na, प प-pa, प प-ma, प प-ya, प प-ra, प प-la, प प-va, प प-sa, प प-s-va;—ब b-gha, ब b-ja, ब b-da, ब b-dha, ब b-na, ब b-ba, ब ब-bha, ब ब-bh-ya, ब ब-ya, ब ब-ra, ब ब-va;—भ bh-na, भ भ-ya, भ भ-ra, भ भ-va;—म m-na, म म-pa, म म-p-ra, म म-ba, म म-bha, म म-ma, म म-ya, म म-ra, म म-la, म म-va.

य y-ya, य y-va;—ल l-ka, ल ल-pa, ल ल-ma, ल ल-ya, ल ल-la, ल ल-va;—व v-na, व v-ya, व v-ra, व v-va.

श ś-cha, श ś-ch-ya, श ś-na, श ś-ya, श ś-ra, श ś-r-ya, श ś-la, श ś-va, श ś-v-ya, श ś-śa;—ष sh-ta, ष sh-t-ya, ष sh-t-ra, ष sh-t-r-ya, ष sh-t-va, ष sh-t-ha, ष sh-ña, ष sh-ñ-ya, ष sh-pa, ष sh-p-ra, ष sh-ma, ष sh-ya, ष sh-va;—स s-ka, स s-kha, स s-ta, स स-t-ya, स स-t-ra, स स-t-va, स स-tha, स s-na, स स-n-ya, स स-pa, स स-pha, स स-ma, स स-m-ya, स स-ya, स s-ra, स s-va, स s-sa.

ह h-ña, ह h-na, ह h-ma, ह h-ya, ह h-ra, ह h-la, ह h-va.

Numerical Figures.

§ 21. The numerical figures in Sanskrit are

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe, where they were introduced by the Arabs, they were called Arabic figures.

Thus १ stands for ए *e* of एकः *ekaḥ*, one.

२ stands for द्व *dv* of द्वौ *dvau*, two.

३ stands for त्र *tr* of त्रयः *trayaḥ*, three.

४ stands for च *ch* of चत्वारः *chatvāraḥ*, four.

५ stands for प *p* of पञ्च *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation des Chiffres Indiens,' in *Journal Asiatique*, VI série, tome I; Prinsep's *Indian Antiquities* by Thomas, vol. II. p. 70; *Chips from a German Workshop*, vol. II. p. 289.

Pronunciation.

§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed :

1. The vowels should be pronounced like the vowels in Italian. The short अ *a*, however, has rather the sound of the English *a* in 'America.'
2. The aspiration of the consonants should be heard distinctly. Thus ख *kh* is said, by English scholars who have learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn;' थ *th* like *th* in 'pothouse;' फ *ph* like *ph* in 'topheavy;' घ *gh* like *gh* in 'loghouse;' ध *dh* like *dh* in 'madhouse;' भ *bh* like *bh* in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural ऊ *ū* has the sound of *ng* in 'king.'
4. The palatal letters च *ch* and ज *j* have the sound of *ch* in 'church' and of *j* in 'join.'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of *t*, *d*, *n* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e. g. ड़िरेक्टर *Direkṭar*, गवर्नमेण्ट *Gavarṇment*, &c.*
6. The Visarga, *Jihvāmālīya* and *Upadhmanīya* are not now articulated audibly.
7. The dental स *s* sounds like *s* in 'sin,' the lingual श *śh* like *śh* in 'shun,' the palatal ष *ṣ* like *ss* in 'session.'

* Bühler, *Madras Literary Journal*, February, 1864. Rajendralal Mitra, 'On the Origin of the Hindvī Language,' *Journal of the Asiatic Society*, Bengal, 1864, p. 509.

The real Anusvâra is sounded as a very slight nasal, like *n* in French 'bon.'

If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents*.

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by stops. Ex. अस्त्वग्निमाहात्म्यं इंद्रस्तु देवानां महत्तमः *astvagnimâhâtmyam, indrastu devânâm mahattamah*, Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

Distinction between External and Internal Sandhi.

§ 24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*pada*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prâtipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External*

* According to Sanskrit grammarians the real Anusvâra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pân. I. 1, 9. अमङ्गनानां नासिका च (चकारेण स्वस्वर्गोच्चारानुकूलं तात्वादि समुच्चीयते) ॥ नासिकानुस्वारस्य ॥ The real Anusvâra is therefore *nâsikya*, nasal; the five nasals are *anunâsika*, nasalized, i. e. pronounced by their own organ of speech, and uttered through the nose.

Sandhi or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prâtipadika*) when followed by the so-called *Pada*-terminations (भ्यां *bhyâm*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except य *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of *Sandhi*. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *līḍhaḥ*, than to remember the rules according to which ह् + त् *h + t* are changed into द् + त् *ḍh + t*, इ + ध् *i + dh*, and इ + द् *i + ḍh*; इ *i* is dropt and the vowel lengthened : while in परिवृह् + तः *parivṛh + taḥ*, the vowel, under the same circumstances, remains short; *parivṛh + taḥ = parivṛiḍh + taḥ*, *parivṛiḍ + dhah = parivṛiḍ + ḍhah = parivṛiḍhaḥ*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.

§ 25. Vowels are divided into short (*hrasva*), long (*dirgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. (Pāṇ. 1. 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels : अ *a*, इ *i*, उ *u*, ऋ *ṛi*, लृ *ḷi*.
2. Long vowels : आ *ā*, ई *ī*, ऊ *ū*, ॠ *ṛī*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
3. Protracted vowels are indicated by the figure ३ ३ ; अ ३ *a 3*, आ ३ *ā 3*, इ ३ *i 3*, ई ३ *ī 3*, ए ३ *e 3*, औ ३ *au 3*. Sometimes we find अ ३ इ, *a 3 i*, instead of ए ३ *e 3*; or आ ३ उ, *ā 3 u*, instead of औ ३ *au 3*.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samānākshara*) : अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ॠ *ṛī*, लृ *ḷi*.
2. Diphthongs (*sandhyakshara*) : ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunāsika* : अँ *ā̃*, आँ *ā̃*.

§ 28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes only.

1. Light vowels are अ *a*, इ *i*, उ *u*, चृ *ri*, लृ *li*, if not followed by a double consonant.
2. Heavy vowels are आ *ā*, ई *ī*, ऊ *ū*, चृ *ri*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (udâta), *grave* (anudâta), and *circumflexed* (svarita). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pân. I. 2, 29-32.) Accents are marked in Vedic literature only.

Guṇa and Vṛiddhi.

§ 30. Guṇa is the strengthening of इ *i*, ई *ī*, उ *u*, ऊ *ū*, चृ *ri*, चृ *ri*, लृ *li*, by means of a preceding अ *a*, which raises इ *i* and ई *ī* to ए *e*, उ *u* and ऊ *ū* to ओ *o*, चृ *ri* and चृ *ri* to अर् *ar*, लृ *li* to अल् *al*. (Pân. I. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ऐ *ai* instead of ए *e*, औ *au* instead of ओ *o*, आर् *ār* instead of अर् *ar*, and आल् *āl* instead of अल् *al*. (Pân. I. 1, 1.)

Vowels are thus divided again into :

1. Simple vowels: अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, चृ *ri*, चृ *ri*, लृ *li*.
2. Guṇa vowels: ————— ए *e* (*a + i*), ओ *o* (*a + u*), अर् *ar*, अल् *al*.
3. Vṛiddhi vowels: आ *ā* ऐ *ai* (*a + a + i*), औ *au* (*a + a + u*), आर् *ār*, आल् *āl*.

§ 31. अ *a* and आ *ā* do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् *han* forms with Guṇa जघन *jaghana*, or with Vṛiddhi जघान *jaghāna*, I have killed.

Combination of Vowels at the end and beginning of words.

§ 32. As a general rule, Sanskrit allows of no hiatus (*vivṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes :

1. Those which are liable to be changed into semivowels, इ *i*, ई *ī*, उ *u*, ऊ *ū*, चृ *ri*, चृ *ri*; also the diphthongs, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
2. Those which are not, अ *a*, आ *ā*.

Calling the former liquid *, the latter hard vowels, we may say : If the

* The Prātisākhya calls them *nāmin*, for a different reason ; see Rīg-veda-prātisākhya, ed. M. M., p. xxiii.

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pân. vi. 1, 101.) Thus

अ or आ + अ or आ = आ $\bar{a} + \bar{a} = \bar{a}$.

इ or ई + इ or ई = ई $\bar{i} + \bar{i} = \bar{i}$.

उ or ऊ + उ or ऊ = ऊ $\bar{u} + \bar{u} = \bar{u}$.

ऋ or ॠ + ऋ or ॠ = ॠ $\bar{r}i + \bar{r}i = \bar{r}i^*$.

Ex. उक्त्वा अपगच्छति = उक्त्वापगच्छति *uktvā + apagachchhati = uktvāpagachchhati*, having spoken he goes away.

नदी ईदृशी = नदीदृशी *nadī + īdṛśī = nadīdṛśī*, such a river.

कर्तृ चतु = कर्तृचतु *kartrī + ṛiju = kartrīju*, doing (neuter) right.

किंतु उदेति = किंतूदेति *kintu + udeti = kintūdeti*, but he rises.

Or in compounds, मही + ईशः = महीशः *mahī + īśah = mahīśah*, lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pân. vi. 1, 87.) Thus

अ or आ + इ or ई = ए $\bar{a} + \bar{i} = e$ (\bar{ai}).

अ or आ + उ or ऊ = ओ $\bar{a} + \bar{u} = o$ (\bar{au}).

अ or आ + ऋ or ॠ = अर् $\bar{a} + \bar{r}i = ar$. (Pân. i. 1, 51.)

Ex. तव इंद्रः = तवेन्द्रः *tava + indrah = tavendrah*, thine is Indra.

सा उक्त्वा = सोक्त्वा *sā + uktvā = soktvā*, she having spoken.

† सा चृद्धिः = सद्धिः *sā + ṛiddhiḥ = sarddhiḥ*, this wealth.

तव लकारः = तवल्कारः *tava + ḷikārah = tavalkārah*, thy letter ḷi.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः *kāmya + ishṭiḥ = kāmyeshṭiḥ*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita + upadeśah = hitopadeśah*, good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pân. vi. 1, 88.) Thus

अ or आ + ए = ऐ $\bar{a} + e = \bar{ai}$.

अ or आ + ऐ = ऐ $\bar{a} + \bar{ai} = \bar{ai}$.

अ or आ + ओ = औ $\bar{a} + o = \bar{au}$.

अ or आ + औ = औ $\bar{a} + \bar{au} = \bar{au}$.

Ex. तव एव = तवैव *tava + eva = tavaiva*, of thee only.

सा ऐक्षिष्ट = सैक्षिष्ट *sā + aikshishṭa = saikshishṭa*, she saw.

* The letter लḷ is left out, because it is of no practical utility. It is treated like चृri, only substituting ल्ल for र्र in Guṇa and Vṛiddhi. Thus ल्ल + अनुबन्धः *ḷi + anubandhaḥ* becomes लनुबन्धः *lanubandhaḥ*, i. e. having ḷi as indicatory letter.

† Some grammarians consider the Sandhi of \bar{a} with $\bar{r}i$ optional, but they require the shortening of the long \bar{a} . Ex. ब्रह्मा + ऋषिः *brahmā + ṛishiḥ = ब्रह्मर्षिः* *brahmarshiḥ* or ब्रह्मचृषिः *brahma ṛishiḥ*, Brahmā, a Rishi.

तव ओष्ठः = तवोष्ठः *tava + oshṭhaḥ = tavaushṭhaḥ*, thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती *sā + autsukyavatī = sautsukyavatī*, she desirous.

Or in compounds, राम + ऐश्वर्यं = रामैश्वर्यं *rāma + aiśvaryam = rāmaiśvaryam*, the lordship of Rāma.

सीता + औपम्यं = सीतौपम्यं *sītā + aupamyam = sītaupamyam*, similarity with Sītā, the wife of Rāma.

§ 36. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pāṇ. vi. 1, 77.) Thus

इ or ई	{	अ or आ = य or या	i	{	$\ddot{a} = y\ddot{a}.$
		ऋ or ॠ = यू or यू			$r\ddot{i} = yr\ddot{i}.$
		उ or ऊ = यु or यू			$\ddot{u} = y\ddot{u}.$
		ए or ऐ = ये or यै			$e, ai = ye, yai.$
		ओ or औ = यो or यौ			$o, au = yo, yau.$
ऋ or ॠ	{	अ or आ = र or रा	$r\ddot{i}$	{	$\ddot{a} = r\ddot{a}.$
		इ or ई = रि or री			$\ddot{i} = r\ddot{i}.$
		उ or ऊ = रु or रू			$\ddot{u} = r\ddot{u}.$
		ए or ऐ = रे or रै			$e, ai = re, rai.$
		ओ or औ = रो or रौ			$o, au = ro, rau.$
उ or ऊ	{	अ or आ = व or वा	\ddot{u}	{	$\ddot{a} = v\ddot{a}.$
		इ or ई = वि or वी			$\ddot{i} = v\ddot{i}.$
		ऋ or ॠ = वृ or वू			$r\ddot{i} = vr\ddot{i}.$
		ए or ऐ = वे or वै			$e, ai = ve, vai.$
		ओ or औ = वो or वौ			$o, au = vo, vau.$

Ex. दधि अत्र = दध्यत्र *dadhi + atra = dadhyatra*, milk here.

कर्तुं उत = कर्तुत *karṭri + uta = kartruta*, doing moreover.

मधु इव = मध्विव *madhu + iva = madhviva*, like honey.

नदी ऐडस्य = नद्यैडस्य *nadī + aiḍasya = nadyaiḍasya*, the river of Aīḍa.

In compounds, नदी + अर्थं = नद्यर्थं *nadī + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *chakrī atra* may be चक्र्यत्र *chakryatra* or चक्रि अत्र *chakrī atra*.

§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except \ddot{a}), the last element of the Guṇa-vowel is changed into a semivowel. If \ddot{a} follows, \ddot{a} is elided, and no change takes place in the diphthong; see § 41. (Pāṇ. vi. 1, 78.) Thus

ए (e) + any vowel (except \ddot{a}) = अय् (ay).

ओ (o) + any vowel (except \ddot{a}) = अव् (av).

Ex. सखे आगच्छ = सखयागच्छ *sakhe āgachchha* = *sakhayāgachchha*, Friend, come!
 सखे इह = सखयिह *sakhe iha* = *sakhayīha*, Friend, here!
 प्रभो एहि = प्रभवेहि *prabho ehi* = *prabhavehi*, Lord, come near!
 प्रभो औषधं = प्रभवौषधं *prabho aushadham* = *prabhavaushadham*, Lord,
 medicine.

In compounds, गो + ईशः = गवीशः *go + īśaḥ* = *gavīśaḥ*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If a Vṛiddhi-vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel. (Pāṇ. VI. 1, 78.) Thus

ऐ (*ai*) + any vowel = आय् (*āy*).

औ (*au*) + any vowel = आव् (*āv*).

Ex. श्रिये अर्थः = श्रियायर्थः *śriyai arthaḥ* = *śriyāyarthāḥ*.

श्रिये च्युते = श्रियायूते *śriyai c̣yute* = *śriyāyūte*.

रवौ अस्तमिते = रवावस्तमिते *ravau astamite* = *ravāvastamite*, after sunset.

तौ इति = ताविति *tau iti* = *tāviti*.

In composition, नौ + अर्थ = नावर्थ *nau + artham* = *nāvartham*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications :

1. The final य् *y* and व् *v* of आय् *āy*, आव् *āv*, which stand according to rule for ऐ *e*, औ *o*, may be dropt before all vowels (except ā, § 41); not, however, in composition. Thus most MSS. and printed editions change

सखे आगच्छ *sakhe āgachchha*, not into सखयागच्छ *sakhayāgachchha*, but into सख आगच्छ *sakha āgachchha*.

सखे इह *sakhe iha*, not into सखयिह *sakhayīha*, but into सख इह *sakha iha*.

प्रभो एहि *prabho ehi*, not into प्रभवेहि *prabhavehi*, but into प्रभ एहि *prabha ehi*.

प्रभो औषधं *prabho aushadham*, not into प्रभवौषधं *prabhavaushadham*, but into प्रभ औषधं *prabha aushadham*.

2. The final य् *y* of आय् *āy*, which stands for ऐ *āi*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

श्रिये अर्थः *śriyai arthaḥ* is more usually written श्रिया अर्थः *śriyā arthaḥ* instead of श्रियायर्थः *śriyāyarthāḥ*.

3. The final व् *v* of आव् *āv*, for औ *āu*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written ताविति *tāviti*, and not ता इति *tā iti*.

Note—Before the particle उ *u* the dropping of the final य् *y* and व् *v* is obligatory.

It is without any reason that the final य् *y* of Guṇa and Vṛiddhi and the final व् *v* of Guṇa are generally dropt, while the final व् *v* of Vṛiddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See Rig-veda-prātiśākhya, ed. M. M., Sūtras 129, 132, 135 : Pāṇ. VI. 1, 78 ; VIII. 3, 19.

§ 40. In all these cases the hiatus, occasioned by the dropping of य *y* and व *v*, remains, and the rules of Sandhi are not to be applied again.

§ 41. ए *e* and ओ *o*, before short अ *a*, remain unchanged, and the initial अ *a* is elided. (Pân. VI. 1, 109.)

Ex. शिवे अत्र = शिवेऽत्र *śive atra = śive'tra*, in Śiva there.

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugrihāṇa = prabho 'nugrihāṇa*,
Lord, please.

In composition this elision is optional. (Pân. VI. 1, 122.)

Ex. गो + अश्वः = गोऽश्वः or गोअश्वः *go + aśvāḥ = go 'śvāḥ or go aśvāḥ*, cows and horses.

In some compounds गव *gava* must or may be substituted for गो *go*, if a vowel follows; गवाक्षः *gavākṣaḥ*, a window, lit. a bull's eye; गवेन्द्रः *gavendraḥ*, lord of kine, (a name of Kṛishṇa); गवाजिनं or गोऽजिनं *gavājinam or go 'jinam*, a bull's hide.

Unchangeable Vowels (Pragrihya).

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called *pragrihya* (Pân. I. 1, 11) by Sanskrit grammarians. They are,

1. The terminations of the dual in ई *ī*, ऊ *ū*, and ए *e*, whether of nouns or verbs.

Ex. कवी इमौ *kavī imau*, these two poets.

गिरी एतौ *girī etau*, these two hills.

साधू इमौ *sādhū imau*, these two merchants.

बंधू आनय *bandhū ānaya*, bring the two friends.

लते एते *late ete*, these two creepers.

विद्ये इमे *vidye ime*, these two sciences.

शयाते अर्भकौ *śayāte arbhakau*, the two children lie down.

शयावहे आवां *śayāvahe āvām*, we two lie down.

याचते अर्थे *yāchete artham*, they two ask for money.

Note—Exceptions occur, as मणीव *maṇīva*, i.e. मणी इव *maṇī iva*, like two jewels; दंपतीव *dampatīva*, i.e. दंपती इव *dampatī iva*, like husband and wife.

2. The terminations of अमी *amī* and अमू *amū*, the nom. plur. masc. and the nom. dual of the pronoun अदस् *adas*. (Pân. I. 1, 12.)

Ex. अमी अश्वः *amī aśvāḥ*, these horses.

अमी इषवः *amī ishavaḥ*, these arrows.

अमू अर्भकौ *amū arbhakau*, these two children. (This follows from rule 1.)

Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in अ or आ \bar{a} is followed by a verb beginning with ए e or ओ o , the result of the coalescence of the vowels is ए e or ओ o , not ऐ ai or औ au . (Pāṇ. VI. I, 94.)

Ex. प्र + एजते = प्रेजते *pra + ejate = prejate*.

उप + एषते = उपेषते *upa + eshate = upeshate*.

प्र + एषयति = प्रेषयति *pra + eshayati = preshayati* *.

परा + एक्षति = परेक्षति *parā + ekhati = parekhati*.

उप + ओषति = उपोषति *upa + oshati = uposhati*.

परा + ओहति = परोहति *parā + ohati = parohati*.

This is not the case before the two verbs एध् *edh*, to grow, and इ *i*, to go, if raised by Guṇa to ए e . (Pāṇ. VI. I, 89.)

Ex. उप + एधते = उपैधते *upa + edhate = upaidhate*.

अव + एति = अवैति *ava + eti = avaiti*.

In verbs derived from nouns, and beginning with ए or ओ e or o , the elision of the final अ or आ \bar{a} of the preposition is optional.

§ 44. If a root beginning with च् \bar{c} is preceded by a preposition ending in अ a or आ \bar{a} , the two vowels coalesce into आर् \bar{ar} instead of अर् ar . (Pāṇ. VI. I, 91.)

Ex. अप + च्छति = अपार्छति *apa + ṛichchhati = apārchchhati*.

अव + च्छाति = अवार्छति *ava + ṛināti = avārñāti*.

प्र + च्जते = प्रार्जते *pra + ṛijate = prārjate*.

परा + च्छति = परार्छति *parā + ṛishati = parārshati*.

In verbs derived from nouns and beginning with च् \bar{c} , this lengthening of the अ a of the preposition is optional. (Pāṇ. VI. I, 92.)

In certain compounds च्छणं *ṛiṇam*, debt, and च्छतः *ṛitaḥ*, affected, take Vṛiddhi instead of Guṇa if preceded by अ a ; प्र + च्छणं = प्रार्छणं *pra + ṛiṇam = prārñam*, principal debt; च्छण + च्छणं = च्छणार्छणं *ṛiṇa + ṛiṇam = ṛinārñam*, debt contracted to liquidate another debt; शोक + च्छतः = शोकार्छतः *śoka + ṛitaḥ = śokārtaḥ*, affected by sorrow. Likewise ऊह् *ūh*, the substitute for वाह् *vāh*, carrying, forms Vṛiddhi with a preceding अ a in a compound. Thus विश्व + ऊहः *viśva + āhaḥ*, the acc. plur. of विश्ववाह् *viśvavāh*, is विश्वौहः *viśvauhaḥ*. (Pāṇ. VI. I, 89, vārt.)

§ 45. If the initial ओ o in ओष्ठः *oṣṭhaḥ*, lip, and ओतुः *otuḥ*, cat, is preceded in a compound by अ or आ \bar{a} , the two vowels may coalesce into औ au or ओ o . (Pāṇ. VI. I, 94, vārt.)

Ex. अधर + ओष्ठः = अधरौष्ठः or अधरोष्ठः *adhara + oṣṭhaḥ = adharauṣṭhaḥ or adharoṣṭhaḥ*, the lower lip.

स्थूल + ओतुः = स्थूलौतुः or स्थूलोतुः *sthūla + otuḥ = sthūlautuḥ or sthūlotuḥ*, a big cat.

* In nouns derived from प्रेष *pres*, the rule is optional. Ex. प्रेष्य or प्रैष्य *preshya* or *praishya*, a messenger. प्रेष *pres*, a gleaner, is derived from प्र *pra* and ईप् *īsh*.

If ओष्ठ *oshṭha* and ओतु *otu* are preceded by अ or आ *ā* in the middle of a sentence, they follow the general rule.

Ex. मम + ओष्ठः = ममौष्ठः *mama + oshṭhaḥ = mumaushṭhaḥ*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians:

खैरं *svairam*, wilfulness, and खैरिन् *svairin*, self-willed, from स्व + ईर *sva + tra*.

अक्षौहिणी *akshauhiṇī*, a complete army, from अक्ष + ऊहिनी *aksha + ūhinf*.

प्रौढः *prauḍhaḥ*, from प्र + ऊढः *pra + ūḍhaḥ*, full-grown.

प्रौहः *prauhaḥ*, investigation, from प्र + ऊहः *pra + ūhaḥ*.

प्रेषः *praishah*, a certain prayer, from प्र + एषः *pra + eshaḥ*. (See § 43.)

प्रेष्यः *praishyah*, a messenger.

§ 47. The final ओ *o* of indeclinable words is not liable to the rules of Sandhi. (Pāṇ. I. 1, 15.)

Ex. अहो अपेहि *aho apehi*, Halloo, go away!

§ 48. Indeclinables consisting of a single vowel, with the exception of आ *ā* (§ 49), are not liable to the rules of Sandhi. (Pāṇ. I. 1, 14.)

Ex. इ इन्द्र *i indra*, Oh Indra! उ उमेश *u umēśa*, Oh lord of Umā!

आ एवं *ā evam*, Is it so indeed?

§ 49. If आ *ā* (which is written by Indian grammarians आङ् *āṅ*) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. आ अध्ययनात् = आध्ययनात् *ā adhyayanāt = ādhyayanāt*, until the reading begins.

आ एकदेशात् = ऐकदेशात् *ā ekadeśāt = aikadeśāt*, to a certain place.

आ आलोचितं = आलोचितं *ā ālochitam = ālochitam*, regarded a little.

आ उष्णं = ओष्णं *ā uṣṇam = oṣṇam*, a little warm.

आ इहि = एहि *ā ihi = ehi*, come here.

If आ *ā* is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. आ एवं किल तत् *ā, evam kila tat*, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. हे इन्द्र *he indra*, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pāṇ. VI. 1, 125; VIII. 2, 82.)

Ex. देवदत्ता ३। एहि *devadattā 3 ehi*, Devadatta, come here!

§ 52. Table showing the Combination of Final with Initial Vowels.

FINAL.	WITH INITIAL.							
अ a	आ á	इ i	ई e	उ u	ऊ ú	ऋ ṛ	ॠ ṛ	औ au
अ a	आ á	इ i	ई e	उ u	ऊ ú	ऋ ṛ	ॠ ṛ	औ au
य ya	या yá	इ i	ई e	यु yu	यू yú	यृ yṛ	यॄ yṛ	यौ yo
व va	वा vá	वि vi	वी vī	वु vu	वू vú	वृ vṛ	वॄ vṛ	वौ vu
र ra	रा rá	रि ri	री rī	रु ru	रू rú	ॠ ṛ	ॡ ṛ	रौ ro
ल la	ला lá	लि li	ली lī	लु lu	लू lú	लृ lṛ	लॄ lṛ	लौ lo
रे re	राया ayá असा á a	अयि ayi अइ á i	अयी ayī अई á i	अयु ayu अउ á u	अयू ayú अऊ á u	अयृ ayṛ अऊ á u	अयॄ ayṛ अऊ á u	अयो ayo असौ á o
रे ai	(आय áya आसा á a)	अयि áyi आइ á i	अयी áyī आई á i	अयु áyu आउ á u	अयू áyú आऊ á u	अयृ áyṛ आऊ á u	अयॄ áyṛ आऊ á u	आयो áyo आसौ á o
ओ o	अवा avá (असा á a)	अवि avi अइ á i	अवी avī अई á i	अवु avu अउ á u	अवू avú अऊ á u	अवृ avṛ अऊ á u	अवॄ avṛ अऊ á u	अवो avo असौ á o
औ au	आव áva (आसा á a)	आवि ávi आइ á i	आवी avī आई á i	आवु ávu आउ á u	आवू ávú आऊ á u	आवृ avṛ आऊ á u	आवॄ avṛ आऊ á u	आवो ávo आसौ á o

¹ Rī ṛī ābhyañ hrasva rikāre pare ṛī ṛī rūpadāyama; dīghe tu ṛī ityeva. Rājā rāmasāstrī.

² Rī or Iḍ, id.

³ Iḍ or ṛ, id.

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (भ्यां *bhyâm*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क *k*, इ *ñ*, द *t*, ण *ṇ*, त *t*, न *n*, प *p*, म *m*, ल *l*, ः *ḥ*, ः *m̐*.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: ख *kh* by क *k*; घ *gh* by ग *g*; छ *chh*, however, not by च *ch*, but by द *t*, &c. Ex. चित्रलिख *chitralikh*, painter; voc. चित्रलिक *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters; ग *g* by क *k*; द *d* by त *t*, &c. Ex. हृद् *hṛid*, heart; nom. हृत् *hṛit*. This reduces the fifteen to ten*.
3. No palatal च *ch* can ever be final; hence the only remaining palatal, the च *ch*, is replaced by the corresponding guttural क *k*†. Ex. वाच् *vāch*, speech; voc. वाक् *vāk*. Final ञ *ñ* does not occur. This reduces the ten to eight. In a few roots the final ज *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य *y*, र *r*, ल *l*, व *v*), ल *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह *h* cannot be final, but is changed into द *t*; sometimes into क *k* or त *t*.

* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अच् *ach*, a vowel; अजंतः *ajantah*, ending in a vowel, instead of अगंतः *agantah*.

6. Of the sibilants, the only one that is found at the end of words is Visarga.

For, radical $\text{प} sh$ cannot be final, but is replaced by $\text{ट} t$. Thus $\text{द्विष} dvish$ becomes $\text{द्विट} dvit$. In a few words final $\text{प} sh$ is changed into $\text{क्} k$.

Radical $\text{श्} ś$ cannot be final, but is replaced by $\text{ट} t$. Thus $\text{विश्} viś$ becomes $\text{विट} vit$. In some words final $\text{श्} ś$ is changed into $\text{क्} k$. (§ 174.)

Final radical $\text{स्} s$ is treated as Visarga.

The Visarga, therefore, raises the nine to ten; and the Anusvâra, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of Sandhi affecting final consonants are really reduced to *eleven heads*.

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an $\text{र्} r$ precedes a final radical tenuis $\text{क्} k, \text{ट} t, \text{त्} t, \text{प्} p$. Thus

$\text{अबिभर्} + \text{त्} = \text{अबिभर्} abibhar + t = abibhar$, 3. p. sing. impf. of $\text{भृ} bhṛi$, to carry.

$\text{अबिभर्} + \text{स्} = \text{अबिभर्} abibhar + s = abibhar$, 2. p. sing. impf. of $\text{भृ} bhṛi$, to carry.

$\text{सुवल्} + \text{स्} = \text{सुवल्} suvalg + s = suval$, nom. sing. well jumping.

But $\text{ऊर्क्} ūrk$, strength, nom. sing. of $\text{ऊर्ज} ūrj$.

$\text{अवरिवर्त्त} avarivart$, 3. p. sing. impf. intens. of $\text{वृत्} vṛit$ or $\text{वृध्} vṛidh$.

$\text{अमार्त्त} amārt$, from $\text{मृज्} mṛij$. (Pāṇ. VIII. 2, 24.)

The nom. sing. of $\text{चिकीर्ष} chikīrsh$ is $\text{चिकीः} chikīḥ$, because here the r is not followed by a tenuis.

Classification of Consonants.

§ 56. Before we can examine the changes of final and initial consonants, according to the rules of external Sandhi, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters. (See § 4.)
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn*. Hence these letters are called *Anunāsika*, i. e. co-nasal or nasalized.
4. The real Anusvâra is formed in the nose only, and is called *Nāsikya*, i. e. nasal.
5. The Visarga is said to be pronounced in the chest (*urasya*); the three or five sibilants in their respective places.

* Lectures on the Science of Language, Second Series, p. 145.

6. The semivowels, too, are referred to these five places, and three of them, य *y*, ल *l*, व *v*, can be nasalized, and are then called *Anunāsika*. (यँ, लँ, वँ, or यं, लं, वं, य़, ल़, व़.) र *r* cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna**, effort) letters are divided into,

1. Letters formed by complete contact (*sprishṭa*) of the organs : क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*; च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*; ट *ṭ*, ठ *ṭh*, ड *ḍ*, ढ *ḍh*, ण *ṇ*; त *t*, थ *th*, द *d*, ध *dh*, न *n*; प *p*, फ *ph*, ब *b*, भ *bh*, म *m*. These are called *Sparsa* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*īshat sprishṭa*): य *y*, र *r*, ल *l*, व *v* (not ह *h*). These are called *Antaḥsthā* (fem.), i.e. intermediate between *Sparsās* and *Ūshmans*, which has been freely translated by *semivowel* or *liquid*.
3. Letters formed by slight opening (*īshad-vivṛita*): ख *χ*, श *ś*, स *śh*, स *s*, ङ *φ*, ह *h*. These are called *Ūshman* (flatus) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*vivṛita*)†.

§ 58. A second division, according to quality, is,

1. Surd letters : क *k*, ख *kh*, च *ch*, छ *chh*, ट *ṭ*, ठ *ṭh*, त *t*, थ *th*, प *p*, फ *ph*; ख *χ*, श *ś*, स *śh*, स *s*, ङ *φ*, and Visarga : ḥ. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters : ग *g*, घ *gh*, ज *j*, झ *jh*, ड *ḍ*, ढ *ḍh*, द *d*, ध *dh*, ब *b*, भ *bh*, ङ *ṅ*, ञ *ñ*, न *n*, म *m*; ह *h*, य *y*, र *r*, ल *l*, व *v*, the Anusvāra *ṁ*, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahāprāṇa*): ख *kh*, घ *gh*, छ *chh*, झ *jh*, ठ *ṭh*, ढ *ḍh*, थ *th*, ध *dh*, फ *ph*, भ *bh*; ख *χ*, श *ś*, स *śh*, स *s*, ङ *φ*; ह *h*; the Visarga : ḥ and Anusvāra *ṁ*.
2. Unaspirated (*alpaprāṇa*): all the rest.

It will be seen, therefore, that the change of च *ch* into क *k* is a change of place, and that the change of च *ch* into ज *j* is a change of quality; while in the

* Sanskrit grammarians call this आभ्यन्तरः प्रयत्नः *ābhyantarah prayatnaḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वासः प्रयत्नः *vāḥyaḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *īshadasprishṭa*, slight non-contact, or *īshadvivṛita*, slight opening; to the sibilants *nemasprishṭa*, half-contact, i.e. greater opening than is required for the semivowels, or *vivṛita*, complete opening; while they require for the vowels either *vivṛita*, complete opening, or *asprishṭa*, non-contact. Siddh.-Kaum. vol. i. p. 10. Rīg-veda-prāṭis. XIII. 3. In the Atharva-veda-prāṭisākhya i. 33. we ought to read एकेऽस्पृष्टं *eke'sprishṭam* instead of एके स्पृष्टं *eke sprishṭam*.

transition of च *ch* into ग *g*, or of त *t* into न *n*, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त *t* before palatals (च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*, श *ś*) is changed into a palatal. (Pân. VIII. 4, 40.)

Ex. तत् + च = तच्च *tat + cha = tachcha*, and this.

तत् + छिनत्ति = तच्छिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

तत् + शृणोति = तच्छृणोति *tat + śṛṇoti = tachśṛṇoti*, he hears this *.

तत् + जायते = तज्जायते *tat + jāyate = tajjāyate*, this is born. The final त *t* is changed into च *ch* and then into ज *j* according to § 66.

In composition, जगत् + जेता = जगज्जेता *jagat + jetā = jagajjetā*, conqueror of the world.

The same change would take place before an initial झ *jh*; and before an initial ञ *ñ*, त *t* might become either ज *j* or ञ *ñ*. (§ 68.)

§ 63. Final न *n* before ज *j*, झ *jh*, ञ *ñ*, and श *ś* is changed to palatal ञ *ñ*.

Ex. तान् + जयति = तान्जयति *tān + jayati = tāñjayati*, he conquers them. (Pân. VIII. 4, 40.)

Note—Rules on the changes of final न *n* before च *ch*, छ *chh*, and श *ś* will be given hereafter. See § 73, 74.

§ 64. Final त *t* before द *t*, ध *dh*, ड *ḍ*, ढ *ḍh*, ण *ṇ* (not ष *śh*, Pân. VIII. 4, 43) is changed into a lingual. (Pân. VIII. 4, 41.)

Ex. तत् + डयते = तडुयते *tat + ḍayate = taḍḍayate*. The final त *t* is changed into द *t* and then into ड *ḍ* according to § 66.

In composition, तत् + टीका = तट्टीका *tat + ṭīkā = taṭṭīkā*, a gloss on this.

एतत् + ठक्कुरः = एतट्टक्कुरः *etat + ṭhakkurāḥ = etaṭṭhakkurāḥ*, the idol of him.

* श *ś*, according to § 92, is generally changed to छ *chh*: तच्छृणोति *tachchṛṇoti*.

The same change would take place before an initial द *dh*; and before an initial य *y*, त् *t* might become either इ *d* or य *n*. (§ 68.)

§ 65. Final न् *n* before इ *d*, द *dh*, य *y* (not प *sh*, Pāṇ. VIII. 4, 43) is changed to य *n*.

Ex. महान् + डामरः = महाडामरः *mahān + ḍāmarah = mahāṇḍāmarah*, a great uproar.

Note—Rules on the changes of न् *n* before द् *t* and द् *th* (not प *sh*) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra (*m̐*) and Visarga (*h*) will be explained together with the changes of quality to which these letters are liable.

2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and ल् *l*) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters, unless the contact can be avoided by inserting sibilants.

Examples :

1. क् *k* before sonants, changed into ग् *g*:

सम्यक् + उक्तं = सम्यगुक्तं *samyak + uktam = samyaguktam*, Well said!

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigddhanagarvitam*, Fie on the purse-proud man!

In composition, दिक् + गजः = दिग्गजः *dik + gajah = diggajah*, an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations: दिक् + भिः = दिग्भिः *dik + bhiḥ = digbbhiḥ*, instrum. plur.

Before secondary suffixes beginning with consonants, except य *y*: वाक् + मिन् = वाग्मिन् *vāk + min = vāgmin*, eloquent*.

2. द् *t* before sonants, changed into इ *d*:

परिव्राट् + अयं = परिव्राडयं *parivrāt + ayam = parivrāḍayam*, he is a mendicant.

परिव्राट् + हसति = परिव्राडहसति *parivrāt + hasati = parivrāḍ hasati*, the mendicant laughs; (also परिव्राड् हसति *parivrāḍ ḥhasati*. § 70.)

In composition, परिव्राट् + मित्रं = परिव्राड्मित्रं *parivrāt + mitram = parivrāḍmitram*, a beggar's friend.

Before Pada-terminations: परिव्राट् + भिः = परिव्राड्भिः *parivrāt + bhiḥ = parivrāḍbbhiḥ*.

* Pāṇini is driven to admit a suffix *gmin* instead of *min*, in order to prevent the nasalization of the final consonant of *vāch*; cf. Pāṇ. VIII. 4, 45, vārt.

3. **प** *p* before sonants, changed into **ब** *b*:

ककुप् + अत्र = **ककुबत्** *kakup + atra = kakubatra*, a region there, (inflectional base **ककुभ्** *kakubh*.)

अप् + घटः = **अभटः** *ap + ghaṭaḥ = abghaṭaḥ*, a water-jar.

अप् + जयः = **अजयः** *ap + jayaḥ = abjayaḥ*, obtaining water.

अप् + मयः = **अमयः** *ap + mayāḥ = ammayāḥ*, watery. (§ 69.)

ककुप् + भिः = **ककुब्भिः** *kakup + bhiḥ = kakubbhiḥ*, instrum. plur.

4. **त्** *t* before sonants, changed into **द्** *d*, except before sonant palatals and linguals, when (according to § 62) it is changed into **ज्** *j* and **इद्** *ḍ*:

सरित् + अत्र = **सरिदत्** *sarit + atra = saridatra*, the river there.

जगत् + ईशः = **जगदीशः** *jagat + īśaḥ = jagadīśaḥ*, lord of the world.

महत् + धनुः = **महद्वधनुः** *mahat + dhanuḥ = mahaddhanuḥ*, a large bow.

महत् + भिः = **महद्भिः** *mahat + bhiḥ = mahadbhiḥ*, instrum. plur.

त् *t* before sonant palatals, changed into **ज्** *j*: see § 62:

सरित् + जलं = **सरिज्जलं** *sarit + jalam = sarijjalam*, water of the river.

त् *t* before sonant linguals, changed into **इद्** *ḍ*: see § 62:

एतत् + डामरः = **एतद्डामरः** *etat + ḍāmarāḥ = etadḍāmarāḥ*, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final **त्** *t* before the possessive suffixes **मत्** *mat*; **वत्** *vat*, **विन्** *vin*, **वल** *vala* is not changed. Ex. **विद्युत् + वत्** = **विद्युत्वत्** *vidyut + vat = vidyutvat*, possessed of lightning. Final **स्** *s* too, which represents Visarga, remains unchanged before the same Taddhitas. Thus **तेजस् + विन्** = **तेजस्विन्** *tejas + vin = tejasvin*, instead of **तेजोविन्** *tejovin*; see § 84.3. **ज्योतिस् + मत्** = **ज्योतिष्मत्** *jyotis + mat = jyotiṣmat*, instead of **ज्योतिर्मत्** *jyotirmat*; § 84. (Pāṇ. I. 4, 19.)

§ 67. Additional changes take place if the final surds **क्** *k*, **ट्** *ṭ*, **त्** *t*, **प्** *p* are followed by initial nasals, chiefly **न्** *n* and **म्** *m*. The nasals being sonant, they require the change of **क्** *k*, **ट्** *ṭ*, **त्** *t*, and **प्** *p* into **ग्** *g*, **इद्** *ḍ*, **द्** *d*, and **ब** *b*; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written **ङ्** *ṅ*, **ण्** *ṇ*, **न्** *n*, **म्** *m*. (Pāṇ. VIII. 4, 45.)

Ex. **दिक् + नागः** = **दिग्नागः** or **दिङ्नागः** *dik + nāgaḥ = dignāgaḥ or diṅnāgaḥ*, a world-elephant.

मधुलिद् + नर्दति = **मधुलिङ्गर्दति** or **मधुलिण्णर्दति** *madhuliṭ + nardati = madhuliṅnardati or madhuliṇṇardati*, the bee hums.

जगत् + नाथः = **जगन्नाथः** or **जगन्नाथः** *jagat + nāthaḥ = jagadnāthaḥ or jagannāthaḥ*, lord of the world.

अप् + नदी = **अबन्दी** or **असन्दी** *ap + nadī = abnadī or annadī*, water-river.

प्राक् + मुखः = **प्राग्मुखः** or **प्राङ्मुखः** *prāk + mukhaḥ = prāgmukhaḥ or prāṅmukhaḥ*, facing the east.

भवत् + मतं = **भवसत्** or **भवन्मतं** *bhavat + matam = bhavadmatam or bhavanmatam*, your opinion.

Note—If a word should begin with a guttural, palatal, or lingual *n* (इ *n̄*, ऋ *n̄*, or ए *n̄*) then a final *त* would change its place or organ at the same time that it became a nasal. It would become इ *n̄*, ऋ *n̄*, or ए *n̄*. There are, however, no words in common use beginning with इ *n̄*, ऋ *n̄*, or ए *n̄*.

§ 68. Before the suffix **मय** *maya* and before **मात्र** *mātra* the change into the nasal is not optional, but obligatory. (Pāṇ. VIII. 4, 45, vārt.)

Ex. वाक् + मयं = वाङ्मयं *vāk + mayam = vāṅmayam*, consisting of speech.

मधुलिङ्ग + मात्रं = मधुलिङ्गमात्रं *madhuliṅg + mātram = madhuliṅgmātram*, merely a bee.

तत् + मात्रं = तन्मात्रं *tat + mātram = tanmātram*, element.

Note—Ninety-six is always **षण्णवति** *ṣaṇṇavati*, never **षड्णवति** *ṣaḍṇavati*.

§ 69. The initial ह *h*, if brought into immediate contact with a final क् *k* (ग *g*), ट् *t* (ड *d*), त् *t* (द *d*), प् *p* (ब *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into घ *gh*, ढ *dh*, ध *dh*, भ *bh*. (Pāṇ. VIII. 4, 62.)

Ex. धिक् + हस्तिनः = धिग्हस्तिनः or धिघस्तिनः *dhik + hastinaḥ = dhighastinaḥ or dhigghastinaḥ*, Fie on the elephants!

परिव्राट् + हतः = परिव्राडहतः or परिव्राडृतः *parivrāt + hataḥ = parivrāḍhataḥ or parivrāḍhutam*, the mendicant is killed.

तत् + हुतं = तद्हुतं or तद्धुतं *tat + hutam = tadhutam or taddhutam*, this is sacrificed.

अप् + हरणं = अब्हरणं or अब्भरणं *ap + haraṇam = abharaṇam or abbharaṇam*, water-fetching.

§ 70. त् *t* before ल् *l* is not changed into द् *d*, but into ल् *l*. (Pāṇ. VIII. 4, 60.)

Ex. तत् + लभं = तल्लभं *tat + labdham = tallabdham*, this is taken.

बृहत् + ललाटं = बृहल्ललाटं *bṛihat + lalāṭam = bṛihallalāṭam*, a large forehead.

§ 71. Final न् *n* before ल् *l* is changed into ल् *l*; but this ल् *l* is pronounced through the nose, and is written with the Anusvāra dot over it. It is usual in this case to write the Anusvāra as a half-moon, called *Ardha-chandra*.

Ex. महान् + लाभः = महाल्लभः *mahān + lābhaḥ = mahāl lābhaḥ*, large gain.

§ 72. Final इ *n̄*, ए *n̄*, and न् *n*, preceded by a short vowel and followed by any vowel, are doubled. (Pāṇ. VIII. 3, 32.)

Ex. धावन् + अश्वः = धावन्नश्वः *dhāvan + āśvaḥ = dhāvannaśvaḥ*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्गस्ते *pratyāṅ + āste = pratyāṅgāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगणास्ते *sugaṇ + āste = sugaṇṇāste*, he sits counting well*.

If इ *n̄*, ए *n̄*, and न् *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयस्व *kavīn + dhvayasva*, call the poets.

* Technical terms like उणादि *uṇādi*, a list of suffixes beginning with *uṇ*, or तिङन्त *tiṅanta*, words ending in *tiṅ*, are exempt from this rule. See also Wilkins, Sanskrit Grammar, § 30.

§ 73. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.

Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of श् *ś*.

Final न् *n* before ट् *ṭ*, ठ् *ṭh*, requires the intercession of ष् *ṣ*.

Final न् *n* before त् *t*, थ् *th*, requires the intercession of स् *s*. (Pāṇ.

VIII. 3, 7.)

Before these inserted sibilants the original न् *n* is changed to Anusvāra.

Ex. हसन् + चकार = हसंश्चकार *hasan + chakāra = hasamśchakāra*, he did it laughing.

धावन् + छागः = धावंश्छागः *dhāvan + chhāgaḥ = dhāvamśchhāgaḥ*, a running goat.

चलन् + टिट्ठिभः = चलंष्टिट्ठिभः *chalan + ṭiṭṭibhaḥ = chalamśṭiṭṭibhaḥ*, a moving ṭiṭṭibha-bird.

महान् + ठक्कुरः = महंष्टक्कुरः *mahān + ṭhakkuraḥ = mahāmśṭhakkuraḥ*, a great idol.

पतन् + तरुः = पतंस्तुरुः *patan + taruḥ = patamstaruḥ*, a falling tree.

Note—प्रशान् *praśām*, quiet, forms the nom. प्रशान् *praśān*; but this final न् *n*, being the representation of an original म् *m*, is not allowed before च् *ch*, छ् *chh*, ट् *ṭ*, ठ् *ṭh*, त् *t*, थ् *th* to take a sibilant. Ex. प्रशान् + चिनोति = प्रशाच्चिनोति *praśān + chinoti = praśāñchinoti*; not प्रशांश्चिनोति *praśāmśchinoti*. (Pāṇ. VIII. 3, 7.)

§ 74. Final इन् *n* and एन् *n* may be followed by initial श् *ś*, ष् *ṣ*, स् *s* without causing any change; but it is optional to add a क् *k* after the इन् *n* and a ट् *ṭ* after the एन् *n*. Thus इश *īśa* becomes इक्श *īkśa* (or इक्छ *īkchha*, § 92); इष *īṣa* becomes इक्ष *īkṣa*; इस *īśa* becomes इक्स *īkśa*; एश *ēśa* becomes एट्श *ēṭśa* (or एट्छ *ēṭchha*); एष *ēṣa* becomes एट्ष *ēṭṣa*; एस् *ēśa* becomes एट्स *ēṭśa*. (Pāṇ. VIII. 3, 28.)

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्क्शेते (or प्राङ्क्छेते) *prāṇ + śete = prāñśete or prāñkśete (or prāñkchete)*.

सुगण् + सरति = सुगणसरति or सुगण्दसरति *sugaṇ + sarati = sugaṇsarati or sugaṇṣsarati*.

§ 75. The same rule applies to final न् *n* before श् *ś* and स् *s*, but not before ष् *ṣ*, where it remains unchanged. Before श् *ś* it is first changed into palatal च् *ñ** (§ 63); and अच् *ñś* may again be changed to अच्च् *ñchś*, अच्च्च् *ñchch* (§ 72, 92), or अच्च्च्च् *ñchh*. Before स् *s*, न् *n* may remain unchanged, or न्स *ns* may be changed into न्स *nts*. (Pāṇ. VIII. 3, 30.)

Ex. तान् + षट् = तान्षट् *tān + ṣaṭ = tānṣaṭ*, those six.

तान् + शार्दूलान् = तान्शार्दूलान् or तान्च्शार्दूलान् or तान्च्च्शार्दूलान् or तान्च्च्च्शार्दूलान् *tān + śārdūlān = tāñśārdūlān or tāñchśārdūlān or tāñchchśārdūlān or tāñchchhśārdūlān*, those tigers. (Pāṇ. VIII. 3, 31.)

* To allow न् *n* to remain unchanged before श् *ś* was a mere misprint in Benfey's large grammar, and has long been corrected by that scholar.

तान् + सहते = तान्सहते or तानसहते *tān + sahate = tānsahate or tāntsahate*,
he bears them.

हिन् (हिंस) + सु = हिन्सु or हिन्सु *hin (hims) + su = hinsu or hintsu*, among
enemies. (The base हिंस *hims*, before the सु *su* of the loc. plur., is
treated as a Pada.) See § 53, 55.

§ 76. A final *ḍ* before *śś* must remain unchanged, and *ṭt* may be inserted.
Ex. षट् + सरितः = षट्सरितः or षट्सरितः *ṣaṭ + saritaḥ = ṣaṭśaritaḥ or ṣaṭṭsa-*
ritaḥ, six rivers. (Pāṇ. VIII. 4, 42; 3, 29.)

Anusvāra and Final म् m.

§ 77. म् *m* at the end of words remains unchanged if followed by any
initial vowel.

Ex. किम् + अत्र *kim + atra = kimatra*, What is there ?
Before consonants it may, without exception, be changed to Anusvāra. (Pāṇ.
VIII. 3, 23.)

This is the general rule. The exceptions are simply optional (Pāṇ. VIII.
4, 59), viz.

Before क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*, the final म् *m* or Anusvāra may be
changed into ङ *ṅ*.

Before च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ṇ*, to ञ *ṇ*.

Before ट *ṭ*, ठ *ṭh*, ड *ḍ*, ढ *ḍh*, ण *ṇ*, to ण *ṇ*.

Before त *t*, थ *th*, द *d*, ध *dh*, न *n*, to न *n*.

Before प *p*, फ *ph*, ब *b*, भ *bh*, म् *m*, to म् *m*.

Before य *y*, ल *l*, व *v*, to य *y*, ल *l*, व *v*. See § 56. 6.

Hence it follows that final म् *m* may be changed into Anusvāra before all
consonants, and must be so changed only before श *ś*, ष *ṣ*, स *s*, ह *h*, and र *r*,
i. e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional
change of final Anusvāra into ङ *ṅ*, ञ *ṇ*, ण *ṇ*, न *n*, म् *m*. We should then be spared a number
of compound letters which are troublesome both in writing and printing; and we should
avoid the ambiguity as to the original nature of these class-nasals when followed by initial
sonant palatals, linguals, and dentals. Thus if तां जयति *tān jayati*, he conquers her, is
written ताञ्जयति *tāñ jayati*, it may be taken for तान् जयति *tān jayati*, he conquers them,
which, according to § 63, must be changed into ताञ्जयति *tāñ jayati*. In the same manner
तान्दमयति *tān damayati* may be either तान् दमयति *tān damayati*, he tames them, or ताम्
दमयति *tām damayati*, he tames her. All this uncertainty is at once removed if final म् *m* is
always changed into Anusvāra, whatever be the initial consonant of the following word.

Ex. किम् + करोषि = किं करोषि (or किङ्करोषि) *kim + karoshi = kiñ karoshi* (or
kiñ karoshi), What dost thou ?

शत्रुम् + जहि = शत्रुं जहि (or शत्रुञ्जहि) *śatrum + jahi = śatruñ jahi* (or *śatruñ*
jahi), kill the enemy.

नदीम् + तरति = नदीं तरति (or नदीनतरति) *nadīm + tarati = nadīm tarati* (or *nadīn tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुन्नमति) *gurum + namati = gurum namati* (or *gurun namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किम्फलं) *kim + phalam = kim phalam* (or *kim phalam*), What is the use ?

शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रम्मीमांसते) *śāstram + mīmāṃsate = śāstram mīmāṃsate* (or *śāstram mīmāṃsate*), he studies the book.

Before य y, ल l, व v :

सत्वरम् + याति = सत्वरं याति (or सत्वरय्याति) *satvaram + yāti = satvaram yāti* (or *satvaray yāti*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्याल्लभते) *vidyām + labhate = vidyām labhate* (or *vidyāḥ labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तव्वेद) *tam + veda = tam veda* (or *tav veda*), I know him.

Before र r, श ś, ष sh, स s, ह h :

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi = karuṇam roditi*, he cries piteously.

शय्यायाम् + शेते = शय्यायां शेते *śayyāyām + śete = śayyāyām śete*, he lies on the couch.

मोक्षम् + सेवेत = मोक्षं सेवेत *mokṣam + seveta = mokṣam seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati = madhuram hasati*, he laughs sweetly.

§ 78. म् m at the end of a word in *pausā*, i. e. at the end of a sentence, is pronounced as m, not as Anusvāra. It may be written, however, for the sake of brevity, with the simple dot (§ 8, note), and it is so written throughout in this grammar. Ex. एवं *evam*, thus, (or एवम् *evam*.)

§ 79. Final म् m before ह h, if ह h be immediately followed by न n, म m, य y, ल l, व v, may be treated as if it were immediately followed by these letters (Pāṇ. VIII. 3, 26; 27). See, however, § 77.

Ex. किम् + हनुते = किं हनुते or किम्हनुते *kim + hnute = kim hnute* or *kin hnute*, What does he hide ?

किम् + ह्यः = किं ह्यः or किम्ह्यः *kim + hyaḥ = kim hyaḥ* or *kiṃ hyaḥ*, What about yesterday ?

किम् + हलयति = किं हलयति or किम्हलयति *kim + hmalayati = kim hmalayati* or *kimhmalayati*, What does he move ?

§ 80. If कृ *kṛi* is preceded by the preposition सम् *sam*, an स s is inserted, and म् m changed to Anusvāra. (Pāṇ. VI. 1, 137; VIII. 3, 2-5.)

Ex. सम् + कृतः = संस्कृतः *sam + kṛitaḥ = saṃskṛitaḥ*, hallowed.

§ 81. In सम्राज् *saṃrāj*, nom. सम्राट् *saṃrāt*, king, म् *m* is never changed. (Pân. VIII. 3, 25.)

Visarga and Final स s and र r.

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind :

1. That there are really five sibilants, and not three ; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र *r*.

§ 83. The only sibilant which can be final in *pausâ* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by : *h*, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally तत ह कामः) *tataḥ + kâmaḥ = tataḥ kâmaḥ* (originally *tata ḥ kâmaḥ*), hence love.

पूर्णे + चंद्रः = पूर्णश्चंद्रः *pûrṇaḥ + chandraḥ = pûrṇaś chandraḥ*, the full moon.

तरोः + छाया = तरोश्छाया *taroh + chhâyâ = taros chhâyâ*, the shade of the tree.

भीतः + टलति = भीतश्चलति *bhîtaḥ + ṭalati = bhîtaśṭalati*, the frightened man is disturbed.

भग्नः + ठकुरः = भग्नश्ठकुरः *bhagnaḥ + ṭhakkuraḥ = bhagnashṭhakkuraḥ*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyâḥ + tîram = nadyâstîram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्या ह पारं) *nadyâḥ + pâram = nadyâḥ pâram* (originally *nadyâ ḥ pâram*), the opposite shore of a river.

Visarga before sibilants (Pân. VIII. 3, 36):

सुप्तः + शिशुः = सुप्तश्शिशुः or सुप्तः शिशुः *suptaḥ + śîśuḥ = suptaś śîśuḥ* or *suptaḥ śîśuḥ*, the child sleeps.

भागः + षोडशः = भाग्षोडशः or भागः षोडशः *bhâgaḥ + shoḍaśaḥ = bhâgash shoḍaśaḥ* or *bhâgaḥ shoḍaśaḥ*, a sixteenth part.

प्रथमः + सर्गः = प्रथमस्सर्गः or प्रथमः सर्गः *prathamāḥ + sargaḥ = prathamāś sargaḥ* or *prathamāḥ sargaḥ*, the first section.

Note 1—If Visarga is followed by an initial **त्स** *ts*, it is not changed into dental **स** *s*, but remains Visarga, as if followed by **स्स** *s*. (Pāṇ. VIII. 3, 35.)

Ex. शठः + त्सरति = शठः त्सरति *śaṭhaḥ + tsarati = śaṭhaḥ tsarati*, a wicked man cheats.

कः + त्सरुः = कः त्सरुः *kaḥ + tsaruḥ = kaḥ tsaruḥ*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pāṇ. VIII. 3, 36, vârt.)

Ex. देवाः + स्य = देवाः स्य or देवा स्य *devāḥ + stha = devāḥ stha* or *devā stha*, you are gods; (also देवास्स्य *devās stha*.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ + sphurati = hariḥ sphurati* or *hari sphurati*, Hari appears; (also हरिस्स्फुरति *haris sphurati*.)

Note 3—If nouns ending in **इस्** *is* or **उस्** *us*, like हविः *haviḥ* or धनुः *dhanuḥ*, are followed by words beginning with **क्** *k*, **ख्** *kh*, **प्** *p*, **फ्** *ph*, and are governed by these words, **प्श्** *sh* may be substituted for final Visarga. सर्पिप्पिबति or सर्पिः पिबति *sarpishpibati* or *sarpīḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं *tishṭhatu sarpīḥ, piba tvam udakam*, let the ghee stand, drink thou water. (Pāṇ. VIII. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general* rule is that it be changed into **र्** *r*. (See, however, § 86.) This rule admits, however, of the following exceptions :

1. If the Visarga is preceded by **आ** *ā*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by **अ** *a*, and followed by any vowel except **अ** *a*, the Visarga is dropt.
3. If the Visarga is preceded by **अ** *a*, and followed by a sonant consonant, the Visarga is dropt, and the **अ** *a* changed to **ओ** *o*.
4. If the Visarga is preceded by **अ** *a*, and followed by **अ** *a*, the Visarga is dropt, **अ** *a* changed into **ओ** *o*, after which, according to § 41, the initial **अ** *a* must be elided. The sign of the elision is **ऽ**, called *Avagraha*.

Examples of the general rule :

कविः + अयं = कविरयं *kaviḥ + ayam = kavirayam*, this poet.

रविः + उदेति = रविरुदेति *raviḥ + udeti = ravir udeti*, the sun rises.

गौः + गच्छति = गौर्गच्छति *gauḥ + gachchhati = gaur gachchhati*, the ox walks.

विष्णुः + जयति = विष्णुर्जयति *vishnuḥ + jayati = vishnur jayati*, Vishṇu is victorious.

पशोः + बन्धः = पशोर्बन्धः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuḥuḥ*, gradually.

वायुः + वाति = वायुर्वाति *vāyuḥ + vāti = vāyur vāti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śīśuḥ + hasati = śīśur hasati*, the child laughs.

निः + धनः = निर्धनः *niḥ + dhanah = nirdhanah*, without wealth.

दुः + नीतिः = दुर्नीतिः *duḥ + nītiḥ = durnītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *aśvāḥ + amī = aśvā amī*, these horses.

आगताः + ऋषयः = आगता ऋषयः *āgatāḥ + ṛishayaḥ = āgatā ṛishayaḥ*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतंते = छात्रा यतंते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + भिः = माभिः *māḥ + bhiḥ = mābhiḥ*, instrum. plur. of मास *mās*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutaḥ + āgataḥ = kuta āgataḥ*, Whence come ?

कः + एषः = क एषः *kaḥ + eṣaḥ = ka eṣaḥ*, Who is he ?

कः + ऋषिः = क ऋषिः *kaḥ + ṛishiḥ = ka ṛishiḥ*, Who is the poet ?

मनः + आदि = मन आदि *manah + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

शोभनः + गंधः = शोभनो गंधः *śobhanaḥ + gandhaḥ = śobhano gandhaḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanaḥ + ghaṭaḥ = nūtano ghaṭaḥ*, a new jar.

मूर्धन्यः + शकारः = मूर्धन्यो शकारः *mūrdhanyaḥ + śakāraḥ = mūrdhanyo śakāraḥ*, the lingual *ṇ*.

निर्वाणः + दीपः = निर्वाणो दीपः *nirvāṇaḥ + dīpaḥ = nirvāṇo dīpaḥ*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītaḥ + māsah = atīto māsah*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitaḥ + yatnaḥ = kṛito yatnaḥ*, effort is made.

मनः + रमः = मनोरमः *manah + ramah = manoramah*, (a compound), pleasing to the mind, delightful.

नः + भिः = नोभिः *naḥ + bhiḥ = nobhiḥ*, instrum. plur. with the noses.

Examples of the fourth exception :

नरः + अयं = नरोऽयं *naraḥ + ayam = naro 'yam*, this man.

वेदः + अधीतः = वेदोऽधीतः *vedaḥ + adhītaḥ = vedo 'dhītaḥ*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayaḥ + astram = ayo 'stram*, an iron-weapon.

§ 85. There are a few words in which the final letter is etymologically *ṛr**. This *ṛr*, as a final, is changed into Visarga, according to § 82, and it

* It is called रजातो विसर्गः *rajāto visargaḥ*, the Visarga produced from *r*. It occurs, preceded by अ *a*, in पुनः *punaḥ*, again ; प्रातः *prātaḥ*, early ; अंतः *antaḥ*, within ; स्वः *svaḥ*, heaven ; अहः *ahaḥ*, day (§ 196); in the voc. sing. of nouns in चृ *ṛi*, ex. पितः *pitah*, father, from पितृ *pitṛi*, &c.; and in verbal forms such as अजागर *ajāgar*, 2. 3. sing. impf. of जागृ *jāgrī*.

follows all the rules affecting the Visarga except the exceptional rules § 84. 2, 3, 4; i. e. if preceded by **अ** *a*, and followed by any sonant letter, vowel or consonant, the **र** *r* is retained.

Ex. पुनः + अपि = पुनरपि *punaḥ + api = punarapi*, even again.

प्रातः + एव = प्रातरेव *prātaḥ + eva = prātareva*, very early.

भ्रातः + देहि = भ्रातर्देहि *bhrātaḥ + dehi = bhrātar dehi*, Brother, give !

§ 86. No **र** *r* can ever be followed by another **र** *r* (Pân. VIII. 3, 14). Hence final Visarga, whether etymologically **स्** *s* or **र** *r*, if followed by initial **र** *r*, and therefore by § 84 changed to **र** *r*, is dropt, and its preceding vowel lengthened. (Pân. VI. 3, 111.)

Ex. विधुः + राजते = विधू राजते *vidhuḥ + rājate = vidhū rājate*, the moon shines.

भ्रातः + रक्ष = भ्राता रक्ष *bhrātaḥ + raksha = bhrātā raksha*, Brother, protect !

पुनः + रोगी = पुना रोगी *punaḥ + rogī = punā rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, **स्** *s* and **र** *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns **सः** *saḥ* and **एषः** *eṣaḥ*, this, become **स** *sa* and **एष** *eṣa* before consonants and vowels, except before short **अ** *a* and at the end of a sentence. (Pân. VI. 1, 132.)

Ex. सः + ददाति = स ददाति *saḥ + dadāti = sa dadāti*, he gives.

सः इंद्रः = स इंद्रः *saḥ indraḥ = sa indraḥ*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *saḥ + abhavat = so 'bhavat*, he was.

मृतः सः मृताḥ *saḥ*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus **स एष** *sa eṣa* becomes occasionally **सैष** *saisha*, he, this person. **स इंद्रः** *sa indraḥ* appears as **सेन्द्रः** *seundraḥ*. (Pân. VI. 1, 134.)

The pronoun **स्यः** *syah*, he, follows the same rule optionally in poetry. (Pân. VI. 1, 133.)

§ 88. **भोः** *bhoḥ*, an irregular vocative of **भवत्** *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants. (Pân. VIII. 3, 22.)

Ex. भोः + ईशान = भो ईशान *bhoḥ + īśāna = bho īśāna*, Oh lord !

भोः + देवाः = भो देवाः *bhoḥ + devāḥ = bho devāḥ*, Oh gods !

The same applies to the interjections **भगोः** *bhagoḥ* and **अघोः** *aghoḥ*, really irregular vocatives of **भगवत्** *bhagavat*, God, and **अघवत्** *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. Nouns in **अस्** as, **इस्** is, **उस्** us, forming the first part of a Compound.

1. Before derivatives of **कृ** *kṛi*, to do (e.g. **कर** *kara*, **कार** *kāra*), before derivatives of **कम्** *kam*, to desire (e.g. **कांत** *kānta*, **काम** *kāma*), before **कंस** *kaṁsa*, goblet, **कुंभ** *kumbha*, jar, **पात्र** *pātra*, vessel, **कुशा** *kuśā*, counter, board, **कर्ण** *kaṛṇi*, ear, the final Visarga of bases in **अस्** as is changed to **स्** s. (Pāp. VIII. 3, 46.)

Ex. **श्रेयः + करः = श्रेयस्करः** *śreyaḥ + karaḥ = śreyaskaraḥ*, making happy.

अहः + करः = अहस्करः *ahaḥ + karaḥ = ahaskaraḥ*, sun.

अयः + कुंभः = अयस्कुंभः *ayaḥ + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pāp. VIII. 3, 47.)

Ex. **अधः + पदं = अधस्पदं** *adhaḥ + padam = adhaspadam*, below the foot.

दिवः + पतिः = दिवस्पतिः *divaḥ + patiḥ = divaspatiḥ*, lord of heaven.

वाचः + पतिः = वाचस्पतिः *vāchaḥ + patiḥ = vāchaspatiḥ*, lord of speech.

भाः + करः = भास्करः *bhāḥ + karaḥ = bhāskaraḥ*, sun, &c.

2. Nouns in **इस्** is and **उस्** us, such as **हविः** *haviḥ*, **धनुः** *dhanuḥ*, &c., before words beginning with **क्** *k*, **ख** *kh*, **प्** *p*, and **फ** *ph*, always take **ष्** *sh*. (Pāp. VIII. 3, 45.)

Ex. **सर्पिः + पानं = सर्पिष्पानं** *sarpiḥ + pānam = sarpishpānam*, ghee-drinking.

आयुः + कामः = आयुष्कामः *āyuḥ + kāmaḥ = āyushkāmaḥ*, fond of life.

Note—**भ्रातृपुत्रः** *bhrātṛputraḥ*, nephew, is used instead of **भ्रातुः पुत्रः** *bhrātuḥ putraḥ*, the son of the brother.

II. Words in **अस्** as, **इस्** is, **उस्** us, treated as Prepositions.

1. The words **नमः** *namaḥ*, **पुरः** *puraḥ*, **तिरः** *tiraḥ*, if compounded prepositionally with **कृ** *kṛi*, change Visarga into **स्** s. (Pāp. VIII. 3, 40.)

Ex. **नमः + कारः = नमस्कारः** *namaḥ + kāraḥ = namaskāraḥ*, adoration; (but **नमः कृत्वा** *namaḥ kṛtvā*, having performed adoration.)

पुरः + कृत्य = पुरस्कृत्य *puraḥ + kṛitya = puraskṛitya*, having preferred.

तिरः + कारी = तिरस्कारी *tiraḥ + kārī = tiraskārī*, despising. In **तिरः** *tiraḥ* the change is considered optional. (Pāp. VIII. 3, 42.)

2. The words **निः** *niḥ*, **दुः** *duḥ*, **वहिः** *vahiḥ*, **आविः** *āviḥ*, **प्रातुः** *prātuḥ*, **चतुः** *chatuḥ*, if compounded with words beginning with **क्** *k*, **ख** *kh*, **प्** *p* or **फ** *ph*, take **ष्** *sh* instead of final Visarga. (Pāp. VIII. 3, 41.)

Ex. **निः + कामः = निष्कामः** *niḥ + kāmaḥ = nishkāmaḥ*, loveless.

निः + फलः = निष्फलः *niḥ + phalaḥ = nishphalaḥ*, fruitless.

आविः + कृतं = आविष्कृतं *āviḥ + kṛitam = āviṣkṛitam*, made manifest.

दुः + कृतं = दुष्कृतं *duḥ + kṛitam = duṣkṛitam*, badly done, criminal.

चतुः + कोणं = चतुष्कोणं *chatuḥ + koṇam = chatuṣkoṇam*, square.

III. Nouns in **अस्** as, **इस्** is, **उस्** us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes **मत्** *mat*, **वत्** *vat*, **विन्** *vin*, and **वल** *vala*, the final **स्** s appears as **स्** s or **ष्** *sh* (§ 100).

Ex. **तेजः + विन् = तेजस्विन्** *tejaḥ + vin = tejasvin*, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् *jyotiḥ + mat = jyotiṣmat*, with light.

रजः + वल = रजस्वल *rajaḥ + vala = rajasvala*, a buffalo.

2. Before Taddhita suffixes beginning with त् *t*, the स् *s*, preceded by इ *i* or उ *u*, is changed into ष *sh*, after which the त् *t* becomes द् *t*.

Ex. अर्चिः + त्वं = अर्चिष्टुं *archiḥ + tvam = archishtvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuḥ + tayam = chatushtayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश *pāśa*, कल्प *kalpa*, क *ka*, and in composition with the verb काम्यति *kāmyati*, nouns in अस् *as* retain their final स् *s*, while nouns in इस् *is* and उस् *us* change it into ष *sh* (§ 100). (Pāṇ. VIII. 3, 39.)

Ex. पयः + पाशं = पयस्पाशं *payah + pāśam = payaspāśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśah + kaḥ = yaśaskah*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśah + kāmyati = yaśaskāmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ + pāśam = sarpishpāśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ + kalpam = sarpishkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanushkaḥ*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kāmyati = dhanushkāmyati*, he desires a bow.

§ 90. Nouns ending in radical र् *r* (§ 85) retain the र् *r* before the सु *su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार + सु = वार्षु *vār + su = vārshu*, in the waters.

गिर + पतिः = गीर्पतिः *gir + patiḥ = gīrpatiḥ*, lord of speech.

In compounds, however, like गीर्पतिः *gīrpatiḥ*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, vārt.), and we meet with गीःपतिः *gīḥpatiḥ*, धूःपतिः *dhūḥpatiḥ*, and धूर्पतिः *dhūrpatiḥ*; स्वःपतिः *svaḥpatiḥ* and स्वर्पतिः *svarpatiḥ*, lord of heaven; अहःपतिः *ahahpatiḥ* and अहर्पतिः *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् *r* is treated like स् *s* before the Pada-terminations, and in composition before words beginning with र् *r*: hence अहः + भिः = अहोभिः *ahah + bhiḥ = ahobhiḥ*; अहः + सु = अहःसु *ahah + su = ahahsu*; अहः + रात्रः = अहोरात्रः *ahah + rātraḥ = ahorātraḥ*, day and night. (Pāṇ. VIII. 2, 68, vārt.)

§ 91. छ *chh* at the beginning of a word, after a final short vowel, and after the particles आ *ā* and मा *mā*, is changed to च्छ *chchh*.

Ex. तव + छाया = तव च्छाया *tava + chhāyā = tava chchhāyā*, thy shade.

मा + छिदत् = मा च्छिदत् *mā + chhidat = mā chchhidat*, let him not cut.

आ + छादयति = आ च्छादयति *ā + chhādayati = āchchhādayati*, he covers.

After any other long vowels, this change is optional.

बदरीछाया or बदरीच्छाया *badarīchhāyā* or *badarīchchhāyā*, shade of Badarīs.

In the body of a word, the change of छ *chh* into च्छ *chchh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhaḥ*, a barbarian. (Pāṇ. VI.

§ 92. Initial श *ś*, not followed by a hard consonant, may be changed into छ *chh*, if the final letter of the preceding word is a hard consonant or न् *ñ* (for न् *n*). (Pāṇ. VIII. 4, 63.)

Ex. वाक् + शतं = वाक्शतं or वाक्छतं *vāk + śatam = vākśatam* or *vākchhatam*, a hundred speeches.

परिव्राट् + शेते = परिव्राट् शेते or परिव्राट्छेते *parivrāt + śete = parivrāt śete* or *parivrāt chhete*, the beggar lies down.

महत् + शकटं = महत्शकटं or महत्छकटं *mahat + śakaṭam = mahach śakaṭam* or *mahach chhakaṭam*, a great car.

तत् + श्लोकेन = तच्छ्लोकेन *tat + ślokena = tachchhlokena*, by that verse.

धावन् + शशः = धावन्शशः or धावन्छशः *dhāvan + śaśaḥ = dhāvañ śaśaḥ* or *dhāvañ chhaśaḥ*, a running hare.

अप् + शब्दः = अप्शब्दः or अप्छब्दः *ap + śabdaḥ = ap śabdaḥ* or *apchhabdaḥ*, the sound of water.

§ 93. If ह *h*, घ *gh*, द *dh*, ध *dh*, or भ *bh* stand at the end of a syllable which begins with ग *g*, ङ *ṅ*, द *d*, द *d*, or ब *b*, and lose their aspiration as final or otherwise, the initial consonants ग *g*, ङ *ṅ*, द *d*, द *d*, or ब *b* are changed into घ *gh*, द *dh*, ध *dh*, भ *bh*.

Ex. दुह् *duh*, a milker, becomes धुक् *dhuk*.

विश्वगुप् *viśvagudh*, all attracting, becomes विश्वघुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

§ 94. Table showing the Combination of Final with Initial Consonants.

	I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
FINAL.	INPAUS.	Ā	Ā&c.	K	KH	G	GH	CH	CHH	J	JH	Ṇ	Ṇ	ṬH	Ḍ	DH	N
I.	K	ga	gā	..	..	gg	ggh	gānā	..	gī	gih	gūnā	..	..	gd	gdh	gnān
II.	Ṇ	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III.	Ṭ	ḍa	ḍā	..	..	ḍg	ḍgh	ḍānā	..	ḍī	ḍih	ḍūnā	..	..	ḍd	ḍdh	ḍnān
IV.	Ṇ	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V.	Ṭ	ḍa	ḍā	..	..	ḍg	ḍgh	ḍānā	..	ḍī	ḍih	ḍūnā	..	..	ḍd	ḍdh	ḍnān
VI.	N	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
VII.	P	ba	bā	..	..	bg	bgh	bānā	..	bī	bih	būnā	..	..	bḍ	bḍh	bḍnān
VIII.	M	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
IX a. H and R exc. AH and AH	H	ra	rā	..	..	rg	rgḥ	rānā	..	rī	rih	rūnā	..	..	rḍ	rḍh	rḍnān
IX b. AH AH (not AR)	H	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
FINAL.	T	TH	D	DH	N	P	PH	B	BH	M	Y	R	L	V	S	SH	S	H
I.	K	..	..	..	..	..	..	..	..	gmānā	gy	gr	gl	gv	ks kchh	..	..	g-h ggh
II.	Ṇ	..	..	..	..	..	..	..	..	dmānā	dy	dr	dl	dv	ts tchh	..	ts tts	q-h qdh
III.	Ṭ	..	..	..	..	..	..	..	..	dmānā	dy	dr	dl	dv	ts tchh	..	ts tts	q-h qdh
IV.	Ṇ	..	..	..	..	..	..	..	..	dmānā	dy	dr	dl	dv	ts tchh	..	ts tts	q-h qdh
V.	Ṭ	..	..	..	..	..	..	..	..	dmānā	dy	dr	dl	dv	ts tchh	..	ts tts	q-h qdh
VI.	N	..	..	..	..	..	..	..	..	dmānā	dy	dr	dl	dv	ts tchh	..	ts tts	q-h qdh
VII.	P	..	..	..	..	..	..	..	..	dmānā	dy	dr	dl	dv	ts tchh	..	ts tts	q-h qdh
VIII.	M	..	..	..	..	..	..	..	..	dmānā	dy	dr	dl	dv	ts tchh	..	ts tts	q-h qdh
IX a. H and R exc. AH and AH	H	..	..	..	..	..	..	..	..	dmānā	dy	dr	dl	dv	ts tchh	..	ts tts	q-h qdh
IX b. AH AH (not AR)	H	..	..	..	..	..	..	..	..	dmānā	dy	dr	dl	dv	ts tchh	..	ts tts	q-h qdh

Note.—I. The sign .. means that no change takes place in the initial or final letter. II. The sign √ before a letter, indicates that it is preceded by a short; the sign ^, that it is preceded by a long vowel; the sign o, that the letter is to be elided. III. In col. IX b, id. means that the form is the same as in col. X a. IV. The sign √ is used to distinguish the real and necessary from the optional Anuvāsa.

Table showing the Combination of Final with Initial Consonants.

FINAL.	I IN PAUSĀ.	2 अ आ &c.	3 क	4 ख	5 ग	6 घ	7 ङ	8 च	9 छ	10 ज	11 झ	12 ञ	13 ट	14 ठ	15 ड	16 ढ	17 ण
I. क्	क्(ग्)	ग गा	...	...	ग ग	गङ्कु	...	...	...	ग ग	गङ्कु	...	...	...	गड	गढ	गणङ्कुण
II. ख्	...	ख्ङा	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
III. ग्	ग(ङ)	ङ डा	...	...	ङ द	ङरङ्कु	...	...	...	ङ द	ङरङ्कु	...	...	...	ङड	ङढ	ङणङ्कु
IV. ङ्	...	ङा	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V. त्	त(द)	द दा	...	...	द द	दङ्कु	...	...	...	द द	दङ्कु	...	...	...	दड	दढ	दणङ्कु
VI. न्	...	न ना	...	...	...	...	...	...	...	न न	नङ्कु	...	...	...	नड	नढ	नणङ्कु
VII. प्	प(ब)	ब बा	...	...	ब ब	बङ्कु	...	...	...	ब ब	बङ्कु	...	...	...	बड	बढ	बणङ्कु
VIII. म्	म्(')	...	क(ङ्क) ख(ङ्ख) ग(ङ्ग) घ(ङ्घ) ङ(ङ्ङ) च(ङ्च) छ(ङ्छ) ज(ङ्ज) झ(ङ्झ) ञ(ङ्ञ) ट(ङ्ठ) ठ(ङ्ढ) ड(ङ्ड) ढ(ङ्ढ) ण(ङ्ण)	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX a. : and द् exc. खः and झः	:	र रा + क + ख : क : ख	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX b. खाः खः (not खर्)	id. खाख खाखा id. खोख खाखा	id. खा ग खा घ id. खो ग खो घ	id. खाङ id. खोङ	id. खा छ id. खो छ	id. खा ज id. खो ज	id. खा झ id. खो झ	id. खा ञ id. खो ञ	id. खा ट id. खो ट	id. खा ठ id. खो ठ	id. खा ड id. खो ड	id. खा ढ id. खो ढ	id. खा ण id. खो ण	id. खा ण id. खो ण	id. खा ण id. खो ण	id. खा ण id. खो ण	id. खा ण id. खो ण	id. खा ण id. खो ण

Note—I. The sign ... means that no change takes place in the initial or final letter.

by a short: the sign ^, that it is preceded by a long vowel: the sign o, that the letter is to be elided.

III. In col. IX b, id. means that the form is the same as in col. IX a.

II. The sign ∪, before a letter, indicates that it is preceded

IV. The sign ∪ is used to distinguish the real and necessary from the optional Anusvāra.

NATI, or Change of Dental न् n and स् s into Lingual य् n and प् sh.

§ 95. In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् n and स् s into lingual य् n and प् sh in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant *in simple words*: with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice.

Change of न् n into य् n.

§ 96. The dental न् n, followed by a vowel, or by न् n, म् m, य् y, and व् v, is, in the middle of a word, changed into the lingual य् n if it is preceded by the linguals ञ् ri, ञ् ri, र् r, or प् sh. The influence of these letters on a following न् n is not stopt by any vowel, by any guttural (क् k, ख kh, ग g, घ gh, ङ ñ, ह h, 'ñ), or by any labial (प p, फ ph, ब b, भ bh, म m, व v), or by य् y, intervening between the linguals and the न् n. (Pāṇ. VIII. 4, 1; 2.)

Ex. नृ + नां = नृणां nṛi + nām = nṛiṇām, gen. plur. of नृ nṛi, man.

कर्णः karṇah, ear.

दूषणं dūṣhaṇam, abuse.

वृंहणं vṛiṇhaṇam, nourishing, (ह h is guttural and preceded by Anusvāra.)

अर्केण arkeṇa, by the sun, (क् k is guttural.)

गृह्णाति gṛiṇāti, he takes, (ह h is guttural.)

क्षिप्युः kshipnyuḥ, throwing, (प p is labial.)

प्रेम्णा premṇā, by love, (म् m is labial.)

ब्रह्मण्यः brahmaṇyaḥ, kind to Brahmans, (ह h is guttural, म् m is labial, and न् n followed by य् y.)

निषणः niṣaṇṇah, rested, (न् n is followed by न् n, which is itself afterwards changed to य् n.)

अक्षयवत् akṣaṇvat, having eyes, (य् n is followed by व् v.)

प्रायेण prāyeṇa, generally, (य् y does not prevent the change.)

But अर्चन archana, worship, (च ch is palatal.)

अर्यवेन aryaṇena, by the ocean, (य् n is lingual.)

दर्शनं darśanam, a system of philosophy, (श् ś is palatal.)

अर्धेन ardheṇa, by half, (ध dh is dental.)

कुर्वन्ति kurvanti, they do, (न् n is followed by त् t.)

रामान् rāmān, the Rāmas, (न् n is final.)

Note—रुग्णः rugṇah, like वृक्णः vṛikṇah (Pāṇ. VI. 1, 16), should be written with य् n. The ग् g is no protection for the न् n. Thus अग्नि agni has to be especially mentioned as an exception for not changing its न् n into य् n in compounds, such as शराग्निः śarāgniḥ. (Pāṇ. Gaṇa kṣubhñādi.)

§ 97. The न् n of नु nu, the sign of the Su conjugation, and the न् n of ना ná, the sign of the Krî conjugation, are not changed into ण n in the two verbs तृप् *trip* and क्षुब् *kshubh* (Pân. VIII. 4, 39). Hence

तृप्नोति *tripnoti*, he pleases *. क्षुब्धनाति *kshubhnâti*, he shakes.

But शृणोति *śrinoti*, he hears. पुष्णाति *puṣṇâti*, he nourishes.

क्षुभाण *kshubhâṇa*, imper. shake.

Table showing the Changes of न् n into ण n.

च ri,	in spite of intervening Vowels, Gutturals (including ह h and Anusvâra), Labials (including व v), and य y,	change	if there follow Vowels, or
च ri,		न् n	न् n,
र r,		into	म् m,
श् sh,		ण n	य y, व v.

§ 98. The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination,) are the most important to remember. But न् n is likewise liable to be changed into ण n when it occurs in the second part of a compound the first part of which contains one of the letters च ri, च ri, र r, or श् sh, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important :

1. The change of न् n into ण n does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्ध्री *bârdhrî*, a leathern thong, + नस *nasa*, nose, gives बार्ध्रीणसः *bârdhrîṇasah*, if it is the name of a certain animal ; according to Wilson, of a goat with long ears ; according to others, of a rhinoceros, or a bird. (Uṇâdi-Sûtras, ed. Aufrecht, s. v. Pân. VIII. 4, 3.) But चर्मन् *charman*, leather, + नासिका *nâsikâ*, nose, gives चर्मनासिकः *charmanâsikah*, if it means having a leathern nose. An important exception is सर्वनामन् *sarvanâman*, a technical term for pronouns, (सर्व *sarva* being the first in their list,) which Pânini himself employs with the dental न् n only. (Pân. I. 1, 27.) Other proper names not following the general rule, are त्रिनयनः *trinayanaḥ*†,

* In the Veda we find तृप्नुहि *tripṇuhi*, Rv. II. 16, 6 ; तृप्णवः *tripṇavah*, Rv. III. 42, 2.

† The Sârasvatî says संज्ञायां वा, that the n is optionally changed when Trinayanaḥ is a name. Hence त्रिनयनः *trinayanaḥ* or त्रिणयनः *triṇayanaḥ*. १. १६. २३.

three-eyed, name of Siva ; रघुनन्दनः *raghunandanah*, name of Râma ;
स्वर्भानुः *svarbhdnuh*, name of Rahu, &c.

Words to be remembered :

अग्रणीः *agranîh*, first, principal, from अग्र *agra*, front, and नी *nî*, to lead.

ग्रामणीः *grâmanîh*, head borough, from ग्राम *grâma*, multitude, and नी *nî*, to lead.

वृत्रघ्नः *vritraghnah*, Indra, killer of Vṛitra ; but वृत्रहणं *vritrahaṇam*, acc. of
वृत्रहन् *vritrahan*. (Pân. VIII. 4, 12 ; 22.)

गिरिनदी or गिरिणदी *girinadî* or *giriṇadî*, mountain-stream.

पराह्णं *parâhnam*, afternoon, from परा *parâ*, over, and अहन् *ahan*, day ; but
सर्वाह्णः *sarvâhṇah*, the whole day, from सर्व *sarva*, all, and अहन् *ahan*,
day ; and the same whenever the first word ends in अ. (Pân. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, क्षीरपानं
kshîrapânam if it means the drinking of milk, or a vessel for drinking
milk, कंसः क्षीरपानः *kamsah kshîrapânah*, may be pronounced with dental
or lingual न (न् n or ण् n) ; but if it is the name of a tribe who live on milk,
it must be pronounced क्षीरपाणः *kshîrapâṇah*, milk-drinking. (Pân. VIII.
4, 9 and 10.) In the same manner दर्भवाहणं *darbhavâhaṇam*, a hay-
cart, is spelt with lingual ण् n ; while in ordinary compounds, such as
इन्द्रवाहनं *indravâhanam*, a vehicle belonging to Indra, the dental न् n
remains unchanged. (Pân. VIII. 4, 8.)

2. In a compound consisting of more than two words the न् n of any one
word can only be affected by the word immediately preceding. Hence
माषवापेण *mâsha-vâpeṇa*, by sowing beans ; but माषकुम्भवापेन *mâsha-kumbha-
vâpeṇa*, by sowing from a bean-jar. (Pân. VIII. 4, 38.)

3. In a compound the change of न् n into ण् n does not take place if the first
word ends in ग् g.

Ex. ऋक् + अयनं = ऋगयनं *rik + ayanam = rigayanam*.

Some grammarians restrict this to proper names. (Pân. VIII. 4, 3, 5.)

Or if it ends in ष sh, and the next is formed by a primary suffix with न् n.

Ex. निः + पानं = निष्पानं *niḥ + pânām = nishpânām*.

यजुः + पावनं = यजुष्पावनं *yajuh + pâvanam = yajushpâvanam*. (Pân. VIII.

4, 35.)

4. In compounds the न् n of nouns ending in न् n, and the न् n of case-termina-
tions, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vrihivâpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vri-
hivâpiṇah* ; but also व्रीहिवापिनः *vrihivâpinah*.

व्रीहिवापाणि or व्रीहिवापानि *vrihivâpâni* or *vrihivâpâni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vrihivâpeṇa* or *vrihivâpeṇa*, instrum. sing.

Likewise feminines such as ब्रीहिवापिणी or ब्रीहिवापिनी *vṛihivāpiṇī* or *vṛihivāpinī*. (Kāś.-Vṛitti VIII. 4, 11.)

Note—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण् n. Thus खरपः *kharapaḥ* (i.e. donkey-keeper) becomes खरपायणः *khārapāyaṇaḥ*, the descendant of Kharapa. मातृभोगीणः *mātṛibhogīṇaḥ*, fit to be possessed by a mother, from मातृ *mātṛi*, mother, and भोगः *bhogaḥ*, enjoyment, with the adjectival suffix ईन *īna* (*samāsānta*), is always spelt with ण् n. (See also § 98. 6.) Again, while गर्गभगिनी *gargabhaginī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhaginī* would have the lingual ण् n, if it was derived from गर्गभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix इन *in*, fem. इनी *inī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samānapada*), and therefore follow the general rule of § 96. (Pāṇ. VIII. 4, 3. Kāś.-Vṛitti VIII. 4, 11, vārt.)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pāṇ. VIII. 4, 12.)

Ex. वृत्रहन् *vritrahan*, Vritra-killer; gen. वृत्रहणः *vritrahaṇaḥ*; but दीर्घाह्नी *dīrghāhñī*. (Pāṇ. VIII. 4, 7.)

सुरापः *surāpaḥ*, drinking surā; nom. plur. neut. सुरापानि *surāpāni*.

क्षीरपः *kshīrapaḥ*, drinking milk; instrum. sing. क्षीरपेण *kshīrapēṇa*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pāṇ. VIII. 4, 13.)

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmeṇa*; but अग्रगामिनि *agragāmini*. (Pāṇ. VIII. 3, 92.)

शुष्कगोमयेण *śushkagomayeṇa*, instrum. sing. of शुष्कगोमय *śushkagomaya*; (शुष्क *śushka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an र r, the न् n of primary affixes, such as अन् *ana*, अनि *ani*, अनीय *anīya*, इन् *in*, न na (if preceded by a vowel), and मान *māna*, is changed to ण् n, but under certain restrictions. (Pāṇ. VIII. 4, 29.)

Ex. प्रवपणं *pravapaṇam*; प्रमाणं *pramāṇam*; प्राप्यमाणं *prāpyamāṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ a (Pāṇ. VIII. 4, 31); hence प्रयापणं and °नं *prayāpaṇam* and *prayāpanam*; प्रकोपणं or °नं *prakopaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगनं = प्रेङ्गणं *pra + iṅganam = preṅgaṇam*; but प्र + कंपनं = प्रकंपनं *pra + kampaṇam = prakampaṇam*.

Lastly, there are several roots which defy all these rules, viz. भा *bhā*, भृ *bhū*, पू *pū*, कम् *kam*, गम् *gam*, प्याप् *pyāp*, वेप् *vep*: hence प्रभानं *prabhānam* &c., never प्रभाणं *prabhāṇam*; प्रवेपनं *pravepanam*, never प्रवेपणं *pravepaṇam*.

8. After prepositions containing an र् *r*, such as अन्तरं *antar*, निर् *nir*, परा *parā*, परि *pari*, and प्र *pra*, and after दुर् *dur*, the change of न् *n* into ण् *n* takes place:

1. In most roots beginning with न् *n*. (Pân. VIII. 4, 14.)

प्र + नमति = प्रणमति *pra + namati = praṇamati*, he bows.

परा + नुदति = पराणुदति *parā + nudati = parāṇudati*, he pushes away.

अन्तः + नयति = अन्तर्णयति *antaḥ + nayati = antarṇayati*, he leads in.

प्र + नायकः = प्रणायकः *pra + ndyakah = praṇdyakah*, a leader.

The roots which are liable to this change of their initial न् *n* are entered in the Dhâtupâṭha, the list of roots of native grammarians, as beginning with ण् *n*. Thus we should find the root नम् *nam* entered as णम् *ṇam*, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes, viz. (Pân. VIII. 4, 33.)

खिसि *nis*, to kiss; प्रखिसितव्यं or प्रनिंसितव्यं *praxinsitavyam* or *praninsitavyam*.

खिच्छ् *niksh*, to kiss; प्रखिच्छणं or प्रनिच्छणं *praxikshaṇam* or *pranikshaṇam*.

खिदि *nid*, to blame; प्रखिन्दनं or प्रनिन्दनं *praxindanam* or *pranindanam*.

3. In a few roots the initial न् *n* resists all change, and these roots are entered in the Dhâtupâṭha as beginning with न् *n*, viz. (Pân. VI. 1, 65, vârt.)

नृत् *nṛit*, to dance.

नन्द *nand*, to rejoice.

नर्द् *nard*, to howl.

नक् *nakk*, to destroy.

नाट् *nât*, to fall down, (Chur *.)

नाय् *nāth*, to ask.

नाभ् *nādh*, to beg.

नृ *nṛi*, to lead.

Ex. परिर्नतनं *parinartanam*; परिर्नन्दनं *parinandanam*.

4. The root नञ् *naś*, to destroy, changes न् *n* into ण् *n* only when its श् *ś* is not changed to ष् *ṣ*. प्र + नश्यते = प्रणश्यते *pra + naśyate = praṇaśyate*; but प्र + नष्टः = प्रनष्टः *pra + naśṭah = pranashṭah*, destroyed. (Pân. VIII. 4, 36.)

5. In the root अन् *an*, to breathe, the न् *n* is changed to ण् *n* if the र् *r* is not separated from the न् *n* by more than one letter. Thus प्र + अनिति = प्राणिति *pra + aniti = prāṇiti*, he breathes; but परि + अनिति = पर्यनिति *pari + aniti = paryaniti* (Pātañjali). The reduplicated aorist forms प्राणिणत् *prāṇiṇat*; the desiderative with परा *parā* is पराणिणिषति *parāṇiṇishati*. (Pân. VIII. 4, 19, 21.)

* It is not नट् *naṭ*, to dance, but नर्द *naṭ* of the Chur class, and hence written with a long ā. Siddh.-Kaum. vol. II. p. 41, note.

6. In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to घ् *gh*. (Pân. VIII. 4, 22.) Thus प्र + हन्यते = प्रहण्यते *pra + hanyate = prahanyate*, he is struck down; अन्तरहण्यते *antarhanyate* (Pân. VIII. 4, 24); but प्र + घ्नति = प्रघ्नति *pra + ghnanti = praghñanti*, they kill. Also ग्रहणनं *grahañanam*, killing.

The change is optional again where न् *n* is followed by म् *m* or व् *v*. (Pân. VIII. 4, 23.) Thus ग्रहन्मि or ग्रहण्मि *grahanmi or grahañmi*; ग्रहन्वः or ग्रहण्वः *grahanvah or grahañvah*.

7. The न् *n* of तु *nu* of the Su and of ना *ná* of the Krî conjugation is changed to ण् *n* in the verbs हि *hi*, to send, and मी *mí*, to destroy. (Pân. VIII. 4, 15.)

Ex. ग्रहण्वन्ति *grahañvanti*; प्रमीण्वन्ति *pramīñanti*.

8. The न् *n* of the termination आनि *āni* in the imperative is changeable. (Pân. VIII. 4, 16.) Thus प्र + भवानि = प्रभवानि *pra + bhavāni = prabhavāni*.

9. The न् *n* of the preposition नि *ni*, if preceded by प्र *pra*, परि *pari*, &c., is changed into ण् *n* before the verbs (Pân. VIII. 4, 17) गद् *gad*, to speak, नद् *nad*, to shout, पत् *pat*, to fall, पद् *pad*, to go, the verbs called घु *ghu*, माङ्* *mā*, to measure, मेङ् *me*, to change, सो *so*, to destroy, हन् *han*, to kill, या *yá*, to go, वा *vá*, to blow, द्रा *drá*, to flee or to sleep, प्सा *psá*, to eat, वप् *vap*, to sow or to weave, वह् *vah*, to bear, शम् *śam*, to be tranquil (*div*), चि *chi*, to collect, दिह् *dih*, to anoint.

The same change takes place even when the augment intervenes. (Pân. VIII. 4, 17, vârt.)

प्रण्यगदत् *pranyagadat*; प्रण्यनदत् *pranyanadat*.

§ 99. In all other verbs except those which follow गद् *gad*, the change of नि *ni* after प्र *pra*, परि *pari*, &c., is optional.

प्रनिपचति or ग्रणिपचति *pranipachati or graṇipachati*.

Except again in verbs beginning with क *ka* or ख *kha*, or ending in ष् *sh* (Pân. VIII. 4, 18), in which the न् *n* of नि *ni* remains unchanged.

प्रनिकरोति *pranikaroti*; प्रनिखादति *pranikhâdati*; प्रनिपिनष्टि *pranipinashṭi*.

* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanâgarî form. Pâṇini in enumerating the roots which change नि *ni* after प्र *pra*, परि *pari*, &c., into णि *ṇi*, mentions मा *mā*, but this, according to the commentaries, includes two roots, the root माङ् *mā(ñ)*, which forms मिमीते *mimīte*, he measures, and the root मेङ् *me(ñ)*, which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanâgarî original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *śam (div)* means *śamyati*, or *śam* conjugated like *div*, and not *śamayate*.

Change of स् s into प् sh.

§ 100. A dental स् s (chiefly of suffixes and terminations*), if preceded by any vowel except अ, आ ā, or by क k, र r, ल l, is always changed into the lingual प् sh, provided it be followed by a vowel, or by त t, थ th, न n, म m, य y, or व v; likewise by certain Taddhita suffixes, क ka, कल्प kalpa, पाश páśa, &c.

If an inserted Anusvâra† or the Visarga or प् sh intervenes between the vowel and the स् s, the change into प् sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpiḥ*, nom. sing. neut. clarified butter; instrum. सर्पिषा *sarpishā*; nom. plur. सर्पिषि *sarpīṃshi* (here the Anusvâra intervenes); loc. plur. सर्पिषु *sarpiḥshu* (here the Visarga intervenes), or सर्पिष्पु *sarpishshu* (here the प् sh intervenes).

वाद्यु *vākshu*, loc. plur. of वाच् *vāch*, speech.

सर्वशक् + सु = सर्वशक्षु *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिख् (क्) + सु = चित्रलिक्षु *chitralikh (k) + su = chitralikshu*, painter.

गीर्षु *gīrshu*, loc. plur. of गिर् *gir*, speech.

कमल् + सु = कमल्यु *kamal + su = kamalshu*, naming the goddess Lakshmī.

ध्रोक्ष्यति *dhrokshyati*, fut. of द्रुह् *druh*, to hate; (here ह h is changed to क k, and the aspiration thrown on the initial द d.)

पोष्यति *pokshyati*, fut. of पुष् *push*, to nourish; (here प् sh is changed into क k.)

सर्पिः + कः = सर्पिष्कः *sarpiḥ + kaḥ = sarpishkaḥ*; adj. formed by क ka, having clarified butter.

सर्पिः + तरः = सर्पिष्टरः *sarpiḥ + taraḥ = sarpishṭaraḥ*; (here the त t of तरः *taraḥ* is changed into द t, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तार *gīstarā*. (Pāṇ. VIII. 3, 101.)

सर्पिः + मत् = सर्पिष्मत् *sarpiḥ + mat = sarpishmat*, having clarified butter.

* The स् s must not be a radical स् s; hence सुपिसौ *supisau*, because the स् s belongs to the root पिस् *pis*. (Pāṇ. VIII. 3, 59.) Yet आशिषः *āśishah*, from root शास् *śās*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pāṇ. VIII. 3, 55.)

† The Anusvâra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंसु *puṃsu*, loc. plur. of पुंस् *puṃs*, man, Pada base पुम् *pum*, it does not become पुंषु *puṃshu*. (Pāṇ. VIII. 3, 58.) According to Bopp and other European grammarians, who do not limit the Anusvâra to the inserted Anusvâra, we should have to write either पुंषु *puṃshu*, or, if we wish to preserve the स् s, पुन्सु *punsu*. According to Pāṇini, however, पुंसु *puṃsu* is the right form. The Sârasvatî prescribes पुंषु *puṃshu*.

Table showing the Changes of स् s into ष sh.

Any Vowels except अ, आ ^ā , (in spite of inserted Anusvāra, Visarga, or sibilant intervening,) also क k, र r, ल l if immediately preceding,	change स् s into ष sh	if there follow Vowels, or त t, थ th, न n, म m, य y, व v.
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§ 101. The same rule produces the change of स् s into ष sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ ^ā: Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्वप *sushvāpa*, I have slept. सिध् *sidh*, Des. सिधित्सति *sishitsati*. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स् s change it into ष sh after prepositions requiring such a change, viz. अति *ati*, over, अनु *anu*, after, अपि *api*, upon, अभि *abhi*, towards, नि *ni*, in, निर *nir*, out, परि *pari*, round, प्रति *prati*, towards, वि *vi*, away: Ex. अभि + स्तौति = अभिष्टौति *abhi + stauti = abhishtauti*, he praises. The same change takes place even after the augment has been added, in which case the स् s is really preceded by an अ a: Ex. अभ्यष्टौत् *abhyashṭaut*, he praised. Some verbs, after these prepositions, keep the ष sh in the reduplicated perfect: Ex. सिच् *sich*, to sprinkle; अभिषिञ्चति *abhisishñchati*, he sprinkles; अभिषिषेच *abhisishshecha*, he has sprinkled. In the intensive सिच् *sich* does not follow this rule; hence अभिसेसिच्यते *abhiseshichyate* (Pāṇ. viii. 3, 112); but in the desiderative स् s is changed, अभिषिषिष्यति *abhisishishikshati*. Many other cases must be learnt from the dictionary or from Pāṇini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pāṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स् s, and followed by a vowel or by a dental consonant, (likewise स्मिद् *smi*, to smile, खिद् *vid*, to sweat, खद् *svad*, to taste, खंज् *svañj*, to embrace, स्वप् *svap*, to sleep,) as if beginning with ष sh. Thus they write शिध् *shidh*, ष्टा *shṭhā*, श्मि *shmi*. (Pāṇ. vi. 1, 64.)

This is not done with सृप् *srip*, to go, सृज् *srij*, to let off, सृज् *strj*, to cover, सृज् *stri*, to cover, श्यै *styai*, to sound, सेक् *sek*, to go, सृ *sri*, to go, in order to show that their initial स् s is not liable to be changed into ष sh under any circumstances.

They then give the general rule that this initial ष sh is to be changed into स् s, in all these verbs, except शिक् *shik*, to spit, and श्वक् *shvashk*, to go, (and according to some in श्यै *shyai*, Sār.) unless where ष sh is enjoined a second time.

Now ष sh for स् s in these verbs is enjoined a second time :

1. When a preposition, or whatever else precedes it, requires such permutation, according to general rules. वि + स्तौति = विष्टौति *vi + stauti = vishṭauti*. सेव् *sev* forms सिषेव *sisheva* in the reduplicated perfect.

2. In desideratives, when the reduplicative syllable contains इ or उ i or u. सिष् *sidh*, Des. सिषित्सति *sishitsati*.

But if the स् s of the desiderative element must itself be changed to ष sh, the initial स् s remains unchanged. सिष् *sidh*, सिसेषियति *sisedhishati*. (Pāṇ. VIII. 3, 61.)

Except in स्तु *stu*, and in derivative verbs in अय *aya*, where स् s is changed to ष sh. स्तु *stu*, Des. तुष्टूषति *tushṭūshati*. सिष् *sidh*, Caus. सेधयति *sedhayati*, Des. सिषेधयिषति *sishedhayishati*; but सुसूषति *susūshati*. (VIII. 3, 61.)

Except again, in certain causatives, in अय *aya* (VIII. 3, 62), where स् s is not changed into ष sh. खिद् *svid*, सिखेदयिषति *sisvedayishati*. खद् *svad*, सिखादयिषति *sisvādayishati*. सह *sah*, सिसाहयिषति *sisāhayishati*.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु *su* (su), सू *sū* (tud), सो *so* (div), स्तु *stu* (ad), स्तुम् *stubbh* (bhū); or even if separated by reduplication, in the verbs स्था *sthā*, मेनय *senaya*, सिष् *sidh*, सिच् *sich*, संज् *sañj*, खंज् *svañj*, सद् *sad*, स्तम् *stambh*, खन् *scan*, सेव् *sev*, (the last only after परि *pari*, नि *ni*, वि *vi*: VIII. 3, 65.)

After prepositions: अभिषुणोति *abhiṣuṇoti*. अभिषुवति *abhiṣuvati*. अभिष्यति *abhiṣhyati*. परिष्टौति *parishṭauti*. परिष्टोभते *parishṭobhate*. अभिष्टास्यति *abhiṣṭhāsyati*. अभिषेणयति *abhiṣheṇayati*. परिषेधति *parishedhati*. अभिषिंचति *abhiṣiñchat*. परिषजति *parishajati*. परिष्वजते *parishvajate* (VIII. 3, 65). निषीदति *nishīdati*, but प्रतिसीदति *pratistīdati* (VIII. 3, 66). अभिष्टभ्नाति *abhiṣṭabhndāti* (VIII. 3, 67 and 114). Also अवष्टभ्य *avashṭabhya* (VIII. 3, 68, in certain senses). वि and अवष्वणति *vi* and *avashvaṇati* (VIII. 3, 69, in the sense of eating). परिषेवते *parishevate*.

After prepositions and augment: अभ्यषुणोत् *abhyashuṇot*. पर्यषुवत् *pariyashuvat*. अभ्यष्यत् *abhyashyat*. पर्यष्टौत् *pariyashṭaut*. अभ्यष्टोभत् *abhyashṭobhata*. अभ्यष्टात् *abhyashṭhāt*. अभ्यषेणयत् *abhyashheṇayat*. पर्यषेधत् *pariyashedhat*. अभ्यषिंचत् *abhyashiñchat*. पर्यषजत् *pariyashajāt*. अभ्यष्वजत् *abhyashvajata*. अभ्यषीदत् *abhyashīdat*. अभ्यष्टभ्नात् *abhyashṭabhndāt*. व्यष्वणत् *vyashvaṇat* and अवाष्वणत् *avāshvaṇat*. पर्यषेवत् *pariyashevata*.

After prepositions and reduplication (VIII. 3, 64): अभितष्टौ *abhitashṭhau*. अभिषिषेणयिषति *abhiṣhiṣheṇayishati*. अभिषिषेधयिषति *abhiṣhiṣhedhayishati*. अभिषिषिषति *abhiṣhiṣishati*. अभिषिषिषति *abhiṣhiṣhañkshati* and अभ्यषिषिषत् *abhyashishishat*. परिषिष्वंक्षते *parishishvañkshate*. निषिषत्सति *nishishatsati* (VIII. 3, 118). अभितष्टम्भ *abhitashṭambha*. अवष्वणा *avashashvaṇa*. परिषिषेव *parishisheva*, (the last only after परि *pari*, नि *ni*, वि *vi*.)

4. Only after the prepositions परि *pari*, नि *ni*, वि *vi*, the following words (VIII. 3, 70): the part. सितः *sitaḥ*, the subst. सयः *sayah*, सिव् *siv*, सह *sah*; कृ *kṛi* (if with initial स् s, स्कृ *skṛi*) and similar verbs; स्तु *stu*.

The words mentioned in 4. and खंज् *svañj* may optionally retain स् s, if the augment intervenes. (VIII. 3, 71.)

5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, संद् *syand* may take ष *sh*, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि *vi*, स्कंदि *skand* may take ष *sh*, though not in the past participle न *ta* (VIII. 3, 73), but after the prep. परि *pari*, throughout, even in the past participle (VIII. 3, 74). परिष्कन्नः *parishkannaḥ* or परिस्कन्नः *pariskannaḥ*.
7. After the prep. निर् *nir*, नि *ni*, वि *vi*, the verbs स्फुर *sphur* and स्फुल् *sphul* may take ष *sh*. (VIII. 3, 76.)
8. After the prep. वि *vi*, स्कम् *skambh* must always take ष *sh*. (VIII. 3, 77.)
9. The verb अस् *as*, after dropping its initial vowel, takes ष *sh* after prepositions which cause such a change, and after प्रादुर् *prādur*, if the ष *sh* is followed by य *y* or a vowel (VIII. 3, 87). अभिष्यात् *abhiśhyāt*. प्रादुःष्यात् *prāduḥśhyāt*. प्रादुःष्यति *prāduḥśhanti*.
10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes ष *sh*, after सु *su*, वि *vi*, निर् *nir*, दुर् *dur* (VIII. 3, 88). सुषुप्तः *sushuptaḥ*. दुःषुप्तः *duḥshuptaḥ*.

Exceptional cases, where स् *s* is used, and not ष *sh*:

11. The verb सिच् *sich*, followed by the intensive affix (VIII. 3, 112). अभिसेसिच्यते *abhisichyate*.
12. The verb सिध् *sidh*, signifying to go (VIII. 3, 113). परिसेधति *parisedhati*.
13. The verb सह *sah*, if changed to सोद् *soḍh* (VIII. 3, 115). परिसोद् *parisoḍhum*.
14. The verbs स्तम् *stambh*, सिव् *siv*, सह *sah*, in the reduplicated aorist (VIII. 3, 116). पयसीषहत् *paryasīshahat*.
15. The verb सु *su*, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोष्यति *abhisoshyati*. अभिसुसूः *abhisusūḥ*.
16. The verbs सह *sad*, संज् *svañj*, in the reduplicated perfect (VIII. 3, 118). अभिषसाद् *abhiśhasāda*. अभिषस्वजे *abhiśhasvaje*.
17. The verb सह *sad*, optionally, if preceded by the augment (VIII. 3, 119). न्यसीदत् *nyasīdat* or न्यसीदत् *nyasīdat*.

§ 104. There are many compounds in which the initial स् *s* of the second word is changed to ष *sh*, if the first word ends in a vowel (except *ā*). Ex. युधिष्ठिर *yudhishṭhira*, from युधि *yudhi*, in battle, and स्थिर *sthira*, firm; सुष्ठु *susṭhu*, well; दुष्ठु *dusṭhu*, ill; सुषमा *sushamā*, beautiful, विषमः *vishamaḥ*, difficult, from समः *samaḥ*, even; त्रिष्टुभ् *trishṭubh*, a metre; अग्नीषोमौ *agnīshomau*, Agni and Soma; मातृष्वसृ *mātrīshvasrī*, mother's sister; पितृष्वसृ *pitṛīshvasrī*, father's sister; गोष्ठः *goṣṭhaḥ*, cow-stable; अग्निष्टोमः *agnishṭomaḥ*, a sacrifice; ज्योतिष्टोमः *jyotishṭomaḥ*, a sacrifice, (here the final स् *s* of ज्योतिस् *jyotis* is dropt.) In तुरासाह् *turāsāh*, a name of Indra, and similar compounds, स् *s* is changed to ष *sh* whenever ह् *h* becomes ट् *ṭ*; nom. तुरापाद् *turāshāṭ*; acc. तुरासाहं *turāsāham*. (Pāṇ. VIII. 3, 56.)

Change of Dental थ् dh into Lingual द् dh.

§ 105. The थ् *dh* of the second pers. plur. Âtm. is changed to द् *dh* in the reduplicated perfect, the aorist, and in षीध्वं *śhīdhvam* of the benedictive, provided the थ् *dh*, or the षी *śhī* of षीध्वं *śhīdhvam*, follows immediately an inflective root ending in any vowel but अ, आ *ā*. (Pāṇ. VIII. 3, 78.)

Ex. कृ *kṛi*; Perf. चकृद् *chakṛidhve*.

चु *chyu*; Aor. अच्योद् *achyodhvam*.

भु *plu*; Bened. भोषीद् *ploshīdhvam*.

But क्षिप् *kship*; Aor. अक्षिब्धं *akshibdhvam*.

यज् *yaj*; Bened. यक्षिब्धं *yakshidhvam*.

If the same terminations are preceded by the intermediate इ *i*, and the इ *i* be preceded by य *y*, र *r*, ल *l*, व *v*, ह *h*, the change is optional.

Ex. लु *lu*; Perf. लुलुविध्वे *luluvīdhve* or लुलुविद्वे *luluvīdvē*.

लु *lu*; Aor. अलविध्वं *alavidhvam* or अलविद्वं *alavidhvam*.

लु *lu*; Bened. लविषीध्वं *lavishīdhvam* or लविषीद्वं *lavishīdvam*.

But बुध् *budh*; Aor. अबोधिध्वं *abodhidhvam*.

Rules of Internal Sandhi.

§ 106. The phonetic rules contained in the preceding paragraphs (§ 32-94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except य *y*.

There is another class of phonetic rules applicable to the final letters of nominal (*prātipadika*) and verbal bases (*dhātu*) before the other terminations of declension and conjugation, before primary or Kṛit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or य *y*. Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेषि *dveshmi*, I hate, द्वेषि *dvekshi*, thou hatest, द्वेषि *dveshṭi*, he hates, अद्वेष्ट *advet*, he hated, द्विद्वि *dviddhi*, Hate! द्विद् *dviṭ*, a hater, द्विषः *dvishah*, of a hater, द्विद्वसु *dviṭsu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final प् *sh* into क् *k*, ट् *t*, ड् *d*, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रउग *prāuga*, fore-yoke, तितउ *titaū*, sieve, are isolated exceptions. The hiatus in compounds, such as पुरएता *pura-étā*, going in front, नमउक्तिः *nama-uktiḥ*, saying of praise, which

is produced by the elision of a final **स्** before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final **अ** *a* and **आ** *ā* coalesce with following vowels according to the general rules of Sandhi.

तुद + अमि *tuda+ami* = तुदामि *tudāmi*, I beat.

तुद + इ *tuda+i* = तुदे *tude*, I beat, *Ātm.*

दान + इ *dāna+i* = दाने *dāne*, in the gift.

दान + ई *dāna+ī* = दाने *dāne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short **अ** *a*, it becomes necessary to lay down some rules requiring final **अ** *a* to be dropt before certain vowels. Thus if **अम** *am* is put down as the general termination of the acc. sing., as in **वाचं** *vāch-am*, it is necessary to enjoin the omission of final **अ** *a* of **शिव** *śiva* before the **अम** *am* of the acc. sing., in order to arrive at **शिवं** *śivam*. In the same manner, if **अम** *am* is put down as the termination of the 1. p. sing. impf. Par., and **ए** *e* as that of the 1. p. sing. pres. *Ātm.*, we can form regularly **अद्वेषं** *advēsh-am* and **द्विषे** *dvīshe*; but we have to lay down a new rule, according to which the final **अ** *a* of **तुद** *tuda* is dropt, in order to arrive at the correct forms **अतुदं** *atud(a)-am* and **तुदे** *tud(a)e*. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical **आ** *ā*, certain phonetic rules had to be laid down, according to which the final **आ** *ā* had to be elided before certain terminations beginning with vowels. Thus the dative **शंखध्मा** + **ए** *śaṅkhadhmā+e* was said to form **शंखध्मे** *śaṅkhadhme*, (to the shell-blower,) by dropping the final **आ** *ā*, and not **शंखध्मै** *śaṅkhadhmai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the **आ** *ā* is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pân. VI. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long **आ** *ā*, many special rules have to be observed, according to which final **आ** *ā* is either elided, or changed to **ई** *ī* or to **ए** *e*. These rules will be given in the chapter on Conjugation. Thus

पुना + अंति *punā+anti* = पुनंति *punanti*, they cleanse.

पुना + मः *punā+maḥ* = पुनीमः *punīmaḥ*, we cleanse.

दा + हि *dā+hi* = देहि *dehi*, Give!

§ 110. Final **इ** *i*, **ई** *ī*, **उ** *u*, **ऊ** *ū*, **ऋ** *ṛi*, if followed by vowels or diphthongs, are generally changed to **य** *y*, **व** *v*, **र** *r*.

Ex. मति + ऐ = मत्तै *matī+ai=matyai*, to the mind.

जिगि + उः = जिग्युः *jigī+uḥ=jigyuh*, they have conquered.

भानु + ओः = भान्वोः *bhānu+oḥ=bhānvoh*, of the two splendours.

पितृ + आ = पित्रा *pitṛi+ā=pitṛā*, by the father.

बिभी + अति = बिभ्यति *bibhī+ati=bibhyati*, they fear.

In some cases इ *i* and ई *ī* are changed to इय *iy*; उ *u* and ऊ *ū* to उव *uv*; च *ri* to रि *ri*; च *ri* to इर *ir* and, after labials, to उर *ur*.

Ex. शिश्रि + अथुः = शिश्रियथुः *śīśri + athuḥ = śīśriyathuḥ*, you (two) have gone.

भी + इ = भियि *bhī + i = bhiyi*, in fear.

यु + अंति = युवन्ति *yu + anti = yuvanti*, they join.

युयु + उः = युयुवुः *yuyu + uḥ = yuyuvuḥ*, they have joined.

सुपु + ए = सुपुवे *sushu + e = sushuve*, I have brought forth.

भू + इ = भुवि *bhū + i = bhuvi*, on earth.

मृ + अते = म्रियते *mṛi + ate = mriyate*, he dies.

गृ + अति = गिरति *grī + ati = girati*, he swallows.

पपृ + इ = पपुरि *paprī + i = papuri*, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See विभ्यति *bibhyati* from भी *bhī*, but जिह्रियति *jihriyati* from ह्री *hrī*.

§ 111. Final च *ri*, if followed by terminational consonants, is changed to इर *ir*; and after labials to उर *ur*.

गृ *grī*, to shout; Passive गीर्यते *gīr-yate*; Part. गीरः *gīraḥ*.

पृ *prī*, to fill; Passive पूर्यते *pūr-yate*; Part. पूरः *pūraḥ*.

Before the य *y* of the Passive, Intensive, and Benedictive, final इ *i* and उ *u* are lengthened, final च *ri* changed to रि *ri*, final च *ri* to इर *ir* or उर *ur*. (See § 390.)

§ 112. ए *e*, ऐ *ai*, ओ *o*, औ *au*, before vowels and diphthongs, are generally changed into अय *ay*, आय *āy*, अव *av*, आव *āv*.

दे + अते = दयते *de + ate = dayate*, he protects.

रै + ए = राये *rai + e = rāye*, to wealth.

गो + ए = गवे *go + e = gave*, to the cow.

नौ + अः = नावः *nau + aḥ = nāvaḥ*, the ships.

Roots terminated by a radical diphthong (except ये *rye* in redupl. perf., Pāṇ. vi. 1, 46) change it into आ *ā* before any affix except those of the so-called special tenses. (Pāṇ. vi. 1, 45.)

दे + ता = दाता *de + tā = dātā*, he will protect.

दे + सीय = दासीय *de + sīya = dāsīya*, May I protect !

झै + ता = ज्ञाता *mlai + tā = mlātā*, he will wither.

शो + ता = शाता *śo + tā = śātā*, he will pare.

But in the Present ग्लै + अति = ग्लायति *glai + ati = glāyati*, he is weary.

2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क *k*, इ *ṇ*, द *t*, य *ṇ*, त *t*, न *n*, प *p*, म *m*, ल *l*, ः *ḥ*, ँ *m*, must likewise be observed where the last letter of a nominal or verbal base becomes final, i. e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युध् *yudh*, battle, would in the vocative singular be

युध् *yudh*. Here, however, the *ध dh* must be changed into *द d*, because no aspirate is tolerated as a final (§ 54. 1); and *द d* is changed into *त t*, because no word can end in a soft consonant (§ 54. 2). वाच् *vāch*, speech, in the voc. sing. would change its च् *ch* into क् *k*, because palatals can never be final (§ 54. 3).

In अधोक् *adhok*, instead of अदोह् *adoh*, the aspiration of the final is thrown back on the initial द *d* (§ 118). The final ह् *h* or घ् *gh*, after losing its aspiration, becomes ग् *g*, which is further changed to क् *k*.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

वाच् + स = वाक् *vāch + s = vāk*, speech; nom. sing.

प्राञ्च + स = प्राङ् *prāñch + s = prāñ*, eastern; nom. sing. masc. Here प्राञ्क *prāñk*, which remains after the dropping of स *s*, is, according to the same rule, reduced again to प्राङ् *prāñ*, the final nasal remaining guttural, because it would have been guttural if the final क् *k* had remained.

सुवल् + स = सुवल् *suvaly + s = suval*, well jumping. Here, after the dropping of स *s*, there would remain सुवल्क् *suvalk*; but as no word can end in two consonants, this is reduced to सुवल् *suval*. Before the Pada-terminations सुवल् *suvaly* assumes its Pada form सुवल् *suval* (§ 53); hence instrum. plur. सुवल्भिः *suvalbhiḥ*.

अहन् + स = अहन् *ahan + s = ahan*, thou killedst; 2. p. sing. impf. Par.

अद्वेप् + त् = अद्वेद् *advēsh + t = advēṭ*, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अधोक् *adoh + t = adhok*, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with *vowels*, *semivowels*, or *nasals* are excluded, i. e. they produce no change in the final consonant of the base.

1. वच् + धि = वग्धि *vach + dhi = vagdhi*, Speak! 2. p. sing. imp. Par.

पृच् + ध्वे = पृग्ध्वे *prich + dhve = prigdhve*, you mix; 2. p. plur. pres. Âtm.

2. अद् + सि = अत्ति *ad + si = atsi*, 2. p. sing. pres. thou eatest.

अद् + ति = अत्ति *ad + ti = atti*, 3. p. sing. pres. he eats.

3. मरुत् + इ = मरुति *marut + i = maruti*, loc. sing. in the wind.

वच् + मि = वच्मि *vach + mi = vachmi*, I speak.

ग्रथ् + यते = ग्रथ्यते *grath + yate = grathyate*, it is arranged.

Exceptions such as भिद् + नः = भिन्नः *bhid + nah = bhinnah*, divided, भन् + नः = भग्नः *bhaj + nah = bhagnah*, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54. 1.)

Ex. मामच् + ति = मामन्ति *mamath + ti = mamatti*, 3. p. sing. pres. Par. of the intensive मामच् *mamath*, he shakes much.

रुन्ध् + ध्वे = रुद्ध्वे *rundh + dhve = runddhve*, 2. p. plur. pres. Âtm. of रुध् *rudh*, you impede.

लभ् + स्ये = लप्स्ये *labh + sye = lapsye*, I shall take.

But युध् + इ = युधि *yudh + i = yudhi*, loc. sing. in battle.

लोभ् + यः = लोभ्यः *lobh + yah = lobhyah*, to be desired.

क्षुभ् + नाति = क्षुभ्नाति *kshubh + nâti = kshubhnâti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final घ् *gh*, द् *dh*, ध् *dh*, भ् *bh* are followed by त् *t* or थ् *th*, they are changed to the corresponding soft letters, ग् *g*, इ *d*, द् *d*, ब् *b*, but the त् *t* and थ् *th* are likewise softened, and the द् *d* receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणद्धि *ruṇadh + ti = ruṇaddhi*, he obstructs.

लभ् + तः = लब्धः *labh + taḥ = labdhaḥ*, taken.

रुन्ध् + थः = रुद्धः *rundh + thaḥ = runddhaḥ* (also spelt रुन्धः *rundhaḥ*), you two obstruct.

रुन्ध् + तः = रुद्धः *rundh + taḥ = runddhaḥ*, they two obstruct.

अबांध् + तं = अबांद्धं *abāndh + tam = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अबंध् + याः = अबंद्धाः *abandh + thāḥ = abanddhāḥ*, 2. p. sing. aor. 1. Âtm. thou boundest.

In अबांद्धं *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final ध् *dh* is not thrown back upon the initial ब् *b*, because it is supposed to be absorbed by the तं *tam* of the termination, changed into धं *dham*. The same applies to अबंद्धाः *abanddhāḥ*, though here the termination याः *thāḥ* was aspirated in itself.

§ 118. If घ् *gh*, द् *dh*, ध् *dh*, भ् *bh*, ह् *h*, at the end of a syllable, lose their aspiration either as final or as being followed by ध्व *dhv* (not by धि *dhi*), भ् *bh*, स् *s*, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् *g*, इ *d*, द् *d*, ब् *b*. See § 93.

Ex. Inflective base बुध् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुद्भिः *bhuddbhiḥ*.

Loc. plur. भुत्सु *bhutsu*.

Second pers. plur. aor. Âtm. अभुद्धं *abhuddhvam*.

Second pers. sing. pres. Intens. बोबोध् + सि = बोभोत्सि *bobodh + si = bobhotsi*.

Desiderative of दम् *dabh*, धिप्सति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बन्ध् + स्यामि = भन्स्यामि *bandh+syāmi=bhantsyāmi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्ध्वम् *adhugdhvam*, 2. p. plur. impf. Âtm.: but 2. p. sing. imp. Par.

दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dhā*, दधामि *dadhāmi*, I place, throws the lost aspiration of the final ध् *dh* back on the initial द् *d*, not only before ध्व *dhv*, स् *s*, but likewise before त् *t* and थ् *th*, where we might have expected the application of § 117. दध् + तः = धत्तः *dadh+taḥ=dhattaḥ*; दध् + यः = धत्थः *dadh+thaḥ=dhatthaḥ*; दध् + से = धत्से *dadh+se=dhatse*; दध् + ध्वं = धद्ध्वम् *dadh+dhvam=dhaddhvam*.

§ 119. If च् *ch*, ज् *j*, ऋ *ṛ* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *vāch*; voc. वाक् *vāk*, speech.

Verbal base वच् *vach*; 3. p. sing. pres. वच् + ति = वक्ति *vach+ti=vakti*.

युज् + धि = युग्धि *yuñj+dhī=yuṅgdhi*, 2. p. sing. imp. Join!

But loc. sing. वाच् + इ = वाचि *vāch+i=vāchi*.

वाच् + य = वाच्य *vāch+ya=vāchya*, to be spoken.

वच् + मः = वचमः *vach+māḥ=vachmāḥ*, we speak.

वच् + वः = वचवः *vach+vāḥ=vachvāḥ*, we two speak. (See also § 124.)

§ 120. प् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into द् *t*.

Ex. Nominal base द्विष् *dvish*; nom. sing. द्विद् *dviṭ*, a hater.

Verbal base द्विष् *dvish*; 3. p. sing. impf. Par. अद्वेद् *advēṭ*, he hated.

§ 121. Before verbal terminations beginning with स् *s*, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेक्षि *dvesh+si=dvekshi*, thou hatest; aor. अद्विक्शत् *advikshat*, he hated.

पोष्यति *pokshyati* (*posh+syati*), he will nourish.

§ 122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into द् *t* and द् *th*.

Ex. द्विष् + तः = द्विष्टः *dvish+taḥ=dviṣṭaḥ*, they (two) hate.

सर्पिष् + तमं = सर्पिष्टमं *sarpish+tamam=sarpisṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by द् *t*, द् *th*, द् *d*, द् *dh*, ण् *ṇ*, and प् *sh*. (Pāṇ. VIII. 4, 41.)

Ex. द्विद् + धि = द्विद्धि *dviḍ+dhī=dviḍdhi*, hate thou.

मृद् + नाति = मृद्विणाति *mṛiḍ+nāti=mṛiḍvīṇāti*.

ईद् + ते = ईद्वे *īḍ+te=īṭve*, he praises.

षट् + नां = षण्णां *ṣaṭ+nām=ṣaṇṇām*, of six.

षट् + नवतिः = षण्णवतिः *ṣaṭ+navatiḥ=ṣaṇṇavatiḥ*, ninety-six. (Pāṇ. VIII. 4, 42, vārt.)

§ 123. Before other consonantal terminations प् *sh* is treated like द् *t*.

Ex. द्विष् + ध्वं = द्विद्ध्वम् *dvish+dhvam=dviḍdhvam*, 2. p. plur. imp. Âtm. Hate ye

द्विष् + सु = द्विदसु *dvish+su=dviṣsu*, loc. plur. among haters.

Exceptions to this rule, such as धृष् *dhriśh*, nom. धृक् *dhrik*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots ध्राञ् *bhrāj*, to shine, मृञ् *mrij*, to wipe, यज् *yaj*, to sacrifice, राज् *rāj*, to shine, सृज् *srij*, to let forth, and भ्रज् *bhraj*, to roast (भ्रस् *bhrasj*, Pāṇ. VIII. 2, 36), the final ज् *j* is replaced by ष् *sh*, which, in the cases enumerated above, is liable to the same changes as an original ष् *sh*. Thus

मृञ् + थ = मृष्ठ *mrij + tha = mriṣṭha*, you wipe.

राज् + सु = रादसु *rāj + su = rātsu*. अयज् + ध्वं = अयद्ध्वं *ayaj + dhvam = ayaddhvam*.

§ 125. Most verbal and nominal bases ending in ज् *ś*, छ् *chh*, क् *ksh*, ष् *śch* (some in ज् *j*, § 124) are treated exactly like those ending in simple ष् *sh*.

Ex. Nominal base विञ् *viś*; nom. विद् *viṭ*, a man of the third caste.

Fut. वेञ् + स्यामि = वेष्ट्यामि *veś + syāmi = vekshyāmi*, I shall enter.

Fut. periphr. वेञ् + ता = वेष्टा *veś + tā = veshṭā*, he will enter.

विञ् + ध्वं = विद्ध्वं *viś + dhvam = viḍḍhvam*, enter you.

Loc. plur. विञ् + सु = विदसु *viś + su = viṭsu*, among men.

Nominal base प्राच्छ् *prāchh*; nom. प्राद् *prāt*, an asker.

Verbal base प्रच्छ् *prachh*; प्रच्छ् + स्यामि = प्रक्ष्यामि *prachh + syāmi = prakshyāmi*, I shall ask.

प्रच्छ् + ता = प्रष्टा *prachh + tā = prashṭā*, he will ask.

प्राच्छ् + सु = प्रादसु *prāchh + su = prātsu*, among askers.

Nominal base तक्श् *taksh*; तक्श् + सु = तदसु *taksh + su = taṭsu*, among carpenters.

Nominal base रक्श् *raksh*; गोरक्श् + सु = गोरदसु *goraksh + su = goraṭsu*, among cow-herds.

Verbal base चक्श् *chaksh*; चक्श् + से = चक्षे *chaksh + se = chakshe*, thou seest.

चक्श् + ध्वे = चद्ध्वे *chaksh + dhve = chaḍḍhve*, you see.

व्रश्च *vraśch*, to cut; nom. sing. वृद् *vriṭ*.

व्रश्च + स्यामि = व्रक्ष्यामि *vraśch + syāmi = vrakshyāmi*, I shall cut.

व्रश्च + ता = व्रष्टा *vraśch + tā = vrashṭā*, he will cut.

§ 126. The ज् *ś* of दिञ् *diś*, to show, दृञ् *drīś*, to see, स्पृञ् *sprīś*, to touch, if final, or followed by Pada-terminations, is changed into क् *k*.

Ex. Nominal base दिञ् *diś*; nom. sing. दिक् *dik*; instrum. plur. दिग्भिः *digbhiḥ*; loc. plur. दिक्षु *dikshu*.

दृञ् *drīś*; nom. sing. दृक् *drik*; instrum. plur. दृग्भिः *drigbhiḥ*.

In the root नञ् *naś*, the change of ज् *ś* into क् *k* or ट् *ṭ* is optional (Pāṇ. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with स् *s*, is treated like ष् *gh*, i. e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेक्ष्यामि *leh + syāmi = lekshyāmi*, I shall lick.

दोह् + स्यामि = धोक्ष्यामि *doh + syāmi = dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह् *h* is treated either (1) like ष् *gh* in most words beginning with द् *d* (Pāṇ. VIII. 2, 32), and in उष्णिह् *uṣṇih*; or (2) like द् *ḍh* in all other words.

Ex. (1) दुह् *duh*; nom. धुक *dhuk*; instrum. plur. धुग्भिः *dhugbhiḥ*; loc. plur. धुक्षु *dhukshu*; part. pass. दुग्धः *dugdhaḥ*.

दृह् + तः = दृढः *dr̥ih+taḥ=dr̥idhaḥ*, fast, is an exception.

Ex. (2) लिह् *lih*; nom. लिट् *liṭ*; instrum. plur. लिङ्भिः *liṅbhiḥ*; loc. plur. लिट्सु *liṭsu* (वाह् *vāh*, वाट्सु *vātsu*).

लिह् + तः = लीढः *lih+taḥ=līdhaḥ*.

रुह् + तः = रूढः *ruh+taḥ=rūdhaḥ*.

In लीढः *līdhaḥ* and रूढः *rūdhaḥ*, द् + त् *dh+t* are changed to द् + द् *dh+dh*, or, more correctly, to इ द् + द् *dh* (§ 117); then the first इ द् is dropt and the vowel lengthened. The only vowel which is not lengthened is च् *ṛi*; e. g. वृह् + तः = वृढ *vṛih+ta=vṛidha*.

The vowel of सह् *sah* and वह् *vah* is changed into ओ *o* (Pāṇ. VI. 3, 112), unless Samprasāraṇa is required, as in the part. ऊढः *ūdhaḥ*. (Pāṇ. VI. 1, 15.)

§ 129. The final ह् *h* of certain roots (द्रुह् *druh*, मुह् *muh*, सुह् *snuh*, स्निह् *snih*) is treated either as य् *gh* or द् *dh*. From द्रुह् *druh*, to hate, we have in compounds the nom. sing. ध्रुक *dhruk* and ध्रुट् *dhruṭ* (Pāṇ. VIII. 2, 33); past participle द्रुग्धः *drugdhaḥ* or दूढः *drūdhaḥ*.

§ 130. The final ह् *h* of नह् *nah*, to bind, is treated as ध् *dh*.

Ex. उपानह् *upānah*, slipper; nom. sing. उपानत् *upānat*; instrum. plur. उपानङ्भिः *upā-nadbhiḥ*.

Past part. pass. नह् + तः = नद्धः *nah+taḥ=naddhaḥ*, bound.

As to अनडुह् *anaḍuh*, ox, &c., see Declension.

§ 131. The स् *s* of the nominal bases ध्वस् *dhvas*, falling, and स्रस् *sras*, tearing, if final or followed by Pada-terminations, and the स् *s* of वस् *vas*, the termination of the part. perf. Par., before Pada-terminations only, is changed to त् *t* (Pāṇ. VIII. 2, 72). See, however, § 173, 204.

Ex. ध्वस् *dhvas*, to fall; nom. sing. ध्वत् *dhvat*, nom. plur. ध्वसः *dhvasaḥ*, instrum. plur. ध्वङ्भिः *dhvadbhiḥ*.

§ 132. Verbal bases ending in स् *s*, change it to त् *t*, before terminations of the general tenses beginning with स् *s*. (Pāṇ. VII. 4, 49.)

Ex. वस् *vas*, to dwell; fut. वस् + स्यामि = वत्स्यामि *vas+syāmi=vatsyāmi*.

Before other terminations beginning with स् *s*, final स् *s* remains unchanged.

वस् + से = वस्से *vas+se=vasse*, thou dwellest.

सस् + सि = सस्सि *sas+si=sassi*, thou sleepest.

निस् + से = निस्से *nims+se=nimse*, thou kissest.

पेपेस् + सि = पेपेष्मि *pepes+si=pepeshmi*, thou hurtest. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imperative.

शास् + धि = शाधि *śās+dhi=śādhi*. (Pāṇ. VI. 4, 35.)

चकास् + धि = चकाधि *chakās+dhi=chakādhi*.

In the same verbs final स् *s*, if immediately followed by the termination of the second person, स् *s*, may be changed to त् *t* or remain स् *s*.

अशास् + स = अशात् or अशाः *aśās+s=aśāt or aśāḥ*.

Before the त् *t* of the third person, it always becomes त् *t*.

अशास् + त् = अशात् *aśās+t=aśāt*. (Pāṇ. VIII. 2, 73, 74.)

Final *t*, *d*, *dh* before the *s* of the 2nd pers. sing. Imperf. Par. may be regularly represented by *t* or by *s*; अवेत् *avet* or अवेः *aveḥ*, thou knewest; अरुणत् *aruṇat* or अरुणः *aruṇaḥ*, thou preventedst. (Pāṇ. VIII. 2, 75.)

§ 133. *n* and *m* at the end of a nominal or verbal base, before sibilants (but not before the *su* of the loc. plur.), are changed to Anusvāra.

Ex. जिघांसति *jighāṁsati*, he wishes to kill, from हन् *han*.

क्रंस्यते *kraṁsyate*, he will step, from क्रम् *kram*.

But सुहिन्सु *suhinsu*, among good strikers, from सुहिन *suhin*, Pada base of सुहिम् *suhims*. If *n* were changed to Anusvāra, we should have to write सुहिंषु *suhimṣhu*.

§ 134. *n* remains unchanged before semivowels.

Ex. हन्यते *hanyate*, he is killed, from हन् *han*. तन्वन् *tanvan*, extending, from तन् *tan*.

प्रेन्वन् *preṇvanam**, propelling, from इन्व *inv*.

§ 135. *m* remains unchanged before the semivowels *y*, *r*, *l*.

Ex. काम्यः *kām-yaḥ*, to be loved, from कम् *kam*.

ताम्रं *tāmram*, copper, from तम् *tam* and suffix र् *ra*.

अम्लः *amlah*, sour, from अम् *am* and suffix ल *la*.

§ 136. *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with *m* or *v*, is changed into *n*. (Pāṇ. VIII. 2, 65.)

Ex. प्रशान् *praśān*, nom. sing., and प्रशान्भिः *praśānbhiḥ*, instrum. plur., प्रशान्सु *praśānsu*, loc. plur., from प्रशाम् *praśām*, quieting. (Pāṇ. VIII. 2, 64.)

अगन्म *aganma*, we went, and अगन्व *aganva*, we two went, from गम् + म *gam+ma*, गम् + व *gam+va*.

But nom. plur. प्रशामः *praśāmaḥ*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. आशङ्कते or आशङ्कते *āśaṅkate* or *āśaṅkate*, he fears.

आलिङ्गति or आलिङ्गति *āliṅgati* or *āliṅgati*, he embraces.

वञ्चयति or वञ्चयति *vañchayati* or *vañchayati*, he cheats.

उत्कण्ठते or उत्कण्ठते *utkaṇṭhate* or *utkaṇṭhate*, he longs.

गन्तुं or गन्तुं *gantum* or *gamtum*, to go.

कम्पते or कम्पते *kampate* or *kampate*, he trembles.

In compounds, such as सम् + कल्पः *sam + kalpaḥ*, it is optional to change final *m*, standing at the end of a Pada, into the fifth or into real Anusvāra; hence संकल्पः or सङ्कल्पः *saṅkalpaḥ* or *saṅkalpaḥ*. (See § 77.)

* If the *n* before *v* were treated as Anusvāra, the second *n* would have to be changed into a lingual (§ 96). Pāṇ. VIII. 4, 2, vārt.

§ 138. In the body of a word, Anusvâra is the only nasal that can stand before the sibilants श *ś*, ष *ṣh*, स् *s*, and ह *h*.

Ex. दंशनं *damśanam*, biting. यजुषि *yajūmshi*, the prayers.

हंसः *hamsaḥ*, goose. रंहते *raṁhate*, he goes.

§ 139. न *n* following immediately after च *ch* or ज *j* is changed to म *m*.

Ex. याज्ञा *yāchñā*, prayer. राज्ञी *rājñī*, queen. जज्ञे *jajñe*, he was born.

§ 140. छ *chh* in the middle of a word between vowels or diphthongs must be changed to च्छ *chchh*. (See § 91.)

Ex. गच्छ *gichh*, to go; गच्छति *gichchhati*, he goes.

म्लेच्छः *mlechchhaḥ*, a barbarian.

§ 141. छ *chh* before a suffix beginning with न *n* or म *m* is changed to श *ś*.

Ex. प्रच्छ + न = प्रश्नः *prachh + na = prāśnaḥ*, question.

पाप्रच्छ + मि = पाप्रश्मि *pāprachh + mi = pāprāśmi*, I ask frequently.

Before च *v* this change is optional.

§ 142. Roots ending in य *y* and व *v* throw off their final letters before terminations beginning with consonants, except य *y*.

Ex. पृय + तः = पृतः *pūy + taḥ = pūtaḥ*, decaying.

तुर्व + नः = तूर्यः *turv + naḥ = tūrṇaḥ*, killed.

दिदिव + वान् = दिदिवान् *didiv + vān = didivān*, having played.

§ 143. Roots ending in व *v* and र *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व *v* or र *r* is followed immediately by a terminational consonant. (Pāṇ. VIII. 2, 77.) See No. 92, त्वर *tvā*.

Ex. दिव *div*, to play, दीव्यति *dīvyati*, he plays. Bened. दीव्यासं *dīv-yāsam*.

गुर *gur*, to exert, गूर्यः *gūrṇaḥ*.

जृ *jṛ* (i. e. निर *jir*), to grow old, जीर्यति *jīryati*.

गिर *gir*, voice; instrum. plur. गीर्भिः *gīrbhīḥ*, loc. plur. गीर्षु *gīrshu*.

There are exceptions. (Pāṇ. VIII. 2, 79.)

कुर *kur*, to sound. Bened. कुर्यासं *kuryāsam*.

On a similar principle उ *u* is lengthened in तुर्व + आवः = तूर्वावः *turv + āvaḥ = tūrṇāvaḥ*. (Pāṇ. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर *ir* and उर *ur* lengthen इ *i* and उ *u*, when र *r* becomes final after the loss of another final consonant. (Pāṇ. VIII. 2, 76.)

Ex. गिर + स = गीर or गीः *gir + s = gīr or gīḥ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ *bh* or स् *s*.

Loc. plur. सुपिस् + सु = सुपीः *supis + su = supīḥshu*; nom. sing. masc. and neut.

सुपीः *supīḥ*.

Nom. sing. masc. सजुस् + स = सजूः *sajus + s = sajūḥ*; nom. sing. neut. सजूः *sajūḥ*.

Doubling of Consonants.

§ 146. According to some grammarians any consonant except रr and हh, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by रr or हh, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Sākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and हh, is preceded by रr or हh, these being again preceded by a vowel. Thus

अर्के *arka*, sun, is frequently written अर्क्के *arkka*.

ब्रह्मन् *brahman* may be written ब्रह्मन्न् *brahman*.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धन् or वर्द्धन् *vardhana* or *varddhana*, increase.

§ 147. A sibilant after रr must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varshāḥ*, rainy season; आदर्शः *ādarśaḥ* (Prāt. 387), mirror. But we may write either दर्श्यते or दृश्यते *darśyate* or *darśsyate*, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guṇa* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpurusha*, *Bahuvrīhi*, *Karmadhāraya*, *Kṛit*, *Taddhita*, *Uṇádi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhātus*. These roots have been collected in what are called *Dhātupāṭhas*, root-recitals, the most important of which is ascribed by tradition to Pāṇini*.

From these *dhātus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् *man*, to think, we have not only मनुते *man-u-te*, he thinks, but likewise मनस् *man-as*, mind, मानस *mānas-a*, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātipadika*, nominal bases. Thus from the root जन् *jan*, to beget, we have the *prātipadika* or

* Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. 1.

nominal base जन *jan-a*, man, and this by the addition of the sign of the nom. sing. becomes जनः *jan-a-h*, a man.

Suffixes for the formation of nouns are of two kinds :

1. Those by which nouns are derived direct from roots ; Primary Suffixes.
2. Those by which nouns are derived from other nouns ; Secondary Suffixes.

The former are called *Kṛit*, the latter *Taddhita*. Thus जन *jana*, man, is derived from the root जन *jan* by the *Kṛit* suffix अ *a*; but जनीन *janīna*, appropriate for man, is derived from जन *jana* by the *Taddhita* suffix ईन *īna*. The name *prātipadika* would apply both to जन *jana* and जनीन *janīna*, as nominal bases, ready to receive the terminations of declension.

The *Kṛit* suffixes are subdivided into three classes :

1. *Kṛit*, properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu*, Sanskrit grammarians form वेपथु *vepathu*, trembling, from वेप *vep*, to tremble.
 श्वयथु *śvayathu*, swelling, from श्वि *śvi*, to swell.
 क्षवथु *kshavathu*, sneezing, from क्षु *kshu*, to sneeze.
 दवथु *davathu*, vexation, from दु *du*, to vex, to burn.
2. *Kṛitya*, certain suffixes, such as तव्य *tavya*, अनीय *anīya*, य *ya*, एलिम *elima*, which may be treated as declinable verbal terminations. Thus from कर् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karaṇīya*, कार्य *kārya*, what is to be done, *faciendum*.
3. *Uṇādi*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस् *vas*, to dwell, both वस्तु *vastu*, a thing, and वास्तु *vāstu*, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*strīpratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Kṛit* or *Taddhita*, is raised to the dignity of a base (*prātipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Āṅga*, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Āṅga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These *Āṅga* cases together are called the *Sarvanāmasthāna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhitas*

beginning with any consonant except य *y*) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य *y*) the base is called *Bha*. Bopp calls the *Pada* and *Bha* cases together the *Weak Cases*; and when it is necessary to distinguish, he calls the *Pada* the *Middle* and the *Bha* the *Weakest Cases*.

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *tiṅ* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipāta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with च *cha*, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प्र *pra*, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachanīya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. ऊरी *ūrī* in ऊरीकृत्य *ūrīkritya*, assenting; खात् *khāt* in खात्कृत्य *khātkritya*, having made *khāt*, i. e. the sound produced by clearing the throat.

CHAPTER III.

DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: **स्वर्** *sva*r, heaven; **अयास्** *ayās*, fire; **संवत्** *sa*mvaṭ, year, (of Vikramāditya's era); **स्वयं** *sva*yam, self; **सामि** *sā*mi, half; **भूर्** *bhū*r, atmosphere; **सुदि** *sud*i, the light fortnight, and **वदि** *va*di, the dark fortnight, the usual abbreviations for **शुक्लपक्षः** *śuk*lapakṣaḥ and **कृष्णपक्षः** *kṛ*ṣṇapakṣaḥ, or **बहुलपक्षः** *bah*ulapakṣaḥ, (Warren, Kālasankalita, p. 361.) According to Rādhakānta, **सुदि** *sud*i is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; **दाराः** *dā*rāḥ, plur. masc. wife; **आपः** *ā*paḥ, plur. fem. water; **वर्षाः** *va*rṣāḥ, plur. fem. the rainy season, i.e. the rains; **सिकताः** *si*kaṭāḥ, plur. fem. sand; **बहुलाः** *bah*ulāḥ, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes :

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. Bases ending in Consonants.

§ 151. Nominal bases may end in all consonants except **इ** *ñ*, **ऋ** *ñ*, **य** *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations :

Terminations for Masculines and Femines.

SINGULAR.	DUAL.	PLURAL.
Nom. स् <i>s</i> (which is always dropt)	} औ <i>au</i>	} अः <i>aḥ</i>
Acc. अं <i>a</i> m		
Instr. आ <i>ā</i>	} भ्यां <i>bhya</i> dm	भिः <i>bhiḥ</i>
Dat. ए <i>e</i>		} भ्यः <i>bhyaḥ</i>
Abl. अः <i>aḥ</i>		
Gen. अः <i>aḥ</i>	} ओः <i>oḥ</i>	आं <i>ām</i>
Loc. इ <i>i</i>		सु <i>su</i>
Voc. like Nom., except bases in न् <i>n</i> and स् <i>s</i>	औ <i>au</i>	अः <i>aḥ</i>

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take **ई** *ī* in the Nom., Acc., and Voc. dual (Bha cases).

They take **इ** *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Aṅga cases). This nasal is

determined by the consonant which follows it; hence $\text{ङ् } n$ before gutturals, $\text{ञ् } n$ before palatals, $\text{ण् } n$ before linguals, $\text{न् } n$ before dentals, $\text{म् } m$ before labials, Anusvâra before sibilants and $\text{ह् } h$. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sârasv. 1. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.

2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from $\text{प्रत्यच् } pratyach$, Nom. Dual $\text{प्रत्यचौ } pratyāñch-au$; base $\text{प्रत्यच् } pratyāñch$. (Aṅga.)

Instrum. Plur. $\text{प्रत्यग्भिः } pratyag-bhiḥ$; base $\text{प्रत्यच् } pratyach$. (Pada.)

Gen. Dual $\text{प्रतीचोः } pratīch-oḥ$; base $\text{प्रतीच् } pratīch$. (Bha.)

I. UNCHANGEABLE BASES.

Paradigm of a regular Noun with unchangeable Base.

§ 154. Bases ending in $\text{ण् } n$ and $\text{ल् } l$ are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the $\text{स् } s$ of the termination is dropt (see § 114; 55); and that in the Loc. Plur. a $\text{ट् } t$ may be inserted after the final $\text{ण् } n$.

Base $\text{सुगण् } sugāṇ$, a ready reckoner, masc. fem. neut. (from $\text{सु } su$, well, and root $\text{गण् } gaṇ$, to count.) (Accent, Pāṇ. vi. 1, 169.)

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	सुगण् <i>sugāṇ</i>	सुगणौ <i>sugāṇ-au</i>	सुगणः <i>sugāṇ-aḥ</i>
A.	सुगणं <i>sugāṇ-am</i>		
I.	सुगणा <i>sugāṇ-ā</i>	सुगणभ्यां <i>sugāṇ-bhyām</i>	सुगणभिः <i>sugāṇ-bhiḥ</i>
D.	सुगणे <i>sugāṇ-e</i>		सुगणभ्यः <i>sugāṇ-bhyaḥ</i>
Ab.	सुगणः <i>sugāṇ-aḥ</i>		
G.	सुगणोः <i>sugāṇ-oḥ</i>	सुगणां <i>sugāṇ-ām</i>	
L.		सुगणि <i>sugāṇ-i</i>	सुगणसु <i>sugāṇ-su *</i>
V.	सुगण <i>súgaṇ</i>	सुगणौ <i>súgaṇ-au</i>	सुगणः <i>súgaṇ-aḥ</i>
		NEUTER.	
		DUAL.	
		सुगणी <i>sugāṇ-i</i>	
			PLURAL.
N. A. V.	सुगण <i>sugāṇ †</i>	सुगणि <i>sugāṇ-i</i>	सुगणि <i>sugāṇ-i.</i>

* Or $\text{सुगणसु } sugāṇt-su$, § 74.

† As the accent in the vocative is always on the first syllable, it should be remembered, once for all, that wherever the nom. acc. and voc. are given together, the vocative is understood to have its proper accent on the first syllable. The vocative of the neuter *sugāṇ* would therefore be, not *sugāṇ*, but *súgaṇ*.

§ 155. Bases ending in gutturals, क *k*, ख *kh*, ग *g*, घ *gh*.

These bases require no special rules.

Base सर्वशक् *sarvaśák*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all, and root शक् *śak*, to be able.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	सर्वशक् <i>sarvaśák</i>	}	सर्वशक्नौ <i>sarvaśákau</i>	}	सर्वशक्: <i>sarvaśákāḥ</i>
A.	सर्वशक्कं <i>sarvaśákam</i>				सर्वशग्भिः <i>sarvaśágbbhiḥ</i>
I.	सर्वशक्ता <i>sarvaśákā</i>	}	सर्वशग्भ्यां <i>sarvaśágbbhyām</i>	}	सर्वशग्भ्यः <i>sarvaśágbbhyaḥ</i>
D.	सर्वशक्ते <i>sarvaśáke</i>				सर्वशक्तां <i>sarvaśákām</i>
Ab. }	सर्वशक्: <i>sarvaśákāḥ</i>	}	सर्वशक्नोः <i>sarvaśákoḥ</i>	}	सर्वशक्शु <i>sarvaśákshu*</i>
G. }					
L.	सर्वशक्ति <i>sarvaśákti</i>				
NEUTER.					
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	सर्वशक् <i>sarvaśák</i>		सर्वशक्नी <i>sarvaśáknī</i>		सर्वशक्नि <i>sarvaśáknī</i>

All regular nouns ending in क *k*, ख *kh*, ग *g*, घ *gh*, ट *t*, ठ *ṭh*, ड *ḍ*, ढ *ḍh*, त् *t*, थ *th*, द *d*, ध *dh*, प *p*, फ *ph*, ब *b*, भ *bh*, may be declined after the model of सर्वशक् *sarvaśák*.

§ 156. Base ending in ख *kh*. चित्रलिख *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिख *likh*, to paint.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	चित्रलिक् <i>chitralik†</i>	}	चित्रलिक्नौ <i>chitralikhau</i>	}	चित्रलिखः <i>chitralikhaḥ</i>
A.	चित्रलिक्कं <i>chitralikhām</i>				चित्रलिग्भिः <i>chitraligbbhiḥ</i>
I.	चित्रलिक्ता <i>chitralikhā</i>	}	चित्रलिग्भ्यां <i>chitraligbbhyām</i>	}	चित्रलिग्भ्यः <i>chitraligbbhyaḥ</i>
D.	चित्रलिक्ते <i>chitralikhe</i>				चित्रलिक्तां <i>chitralikhām</i>
Ab. }	चित्रलिखः <i>chitralikhaḥ</i>	}	चित्रलिक्नोः <i>chitralikhoḥ</i>	}	चित्रलिक्शु <i>chitralikshu*</i>
G. }					
L.	चित्रलिक्ति <i>chitralikhi</i>				
NEUTER.					
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	चित्रलिक् <i>chitralik†</i>		चित्रलिक्नी <i>chitralikhī</i>		चित्रलिक्नि <i>chitralikni</i>

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

* On the change of सु *su* after क *k*, see § 100.

† क *k* instead of ख *kh*, see § 113; 54. I.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक् *sarvaśak*.

BASE.	NOM. S.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
हरित् <i>harit</i> , green m. f. n.	हरित् <i>harit</i>	हरितः <i>haritaḥ</i>	हरिभिः <i>haridbhiḥ</i>	हरित्सु <i>haritsu</i>	हरिति <i>harinti</i>
अग्निमथ् <i>agnimath</i> , fire-kindling m. f. n.	अग्निमत् <i>agnimat</i> *	अग्निमथः <i>agnimathaḥ</i>	अग्निमद्भिः <i>agnimadbhiḥ</i> †	अग्निमत्सु <i>agnimatsu</i> ‡	अग्निमंथि <i>agnimanthi</i>
सुहृद् <i>suhṛid</i> , friendly m. f. n.	सुहृत् <i>suhṛit</i>	सुहृदः <i>suhṛidaḥ</i>	सुहृद्भिः <i>suhṛidbhiḥ</i>	सुहृत्सु <i>suhṛitsu</i>	सुहृदि <i>suhṛindi</i>
बुध् <i>budh</i> , knowing m. f. n.	भुत् <i>bhūt</i> ||	बुधः <i>búdhāḥ</i>	भुद्भिः <i>bhuddbhiḥ</i>	भुत्सु <i>bhutsú</i>	बुंधि <i>búndhi</i>
गुप् <i>gup</i> , guardian m. f. n.	गुप् <i>gúp</i>	गुपः <i>gúpaḥ</i>	गुप्भिः <i>gubbhiḥ</i>	गुप्सु <i>gupsú</i>	गुंप्ति <i>gúmpī</i>
ककुब् <i>kakubh</i> , region f.	ककुप् <i>kakup</i>	ककुभः <i>kakubhaḥ</i>	ककुब्भिः <i>kakubbhiḥ</i>	ककुप्सु <i>kakupsu</i>	ककुंभि <i>-kakumbhi</i>

§ 158. Bases ending in palatals, च *ch*, छ *chh*, ज *j*, झ *jh*.

Bases ending in च *ch* change च *ch* into क *k*, or ग *g*, except when followed by a termination beginning with a vowel.

Base जलमुक् *jalamuch*, masc. cloud (water-dropping).

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	जलमुक् <i>jalamuk</i>	जलमुचौ <i>jalamuchau</i>	जलमुचः <i>jalamuchaḥ</i>
A.	जलमुचं <i>jalamucham</i>		
I.	जलमुचा <i>jalamuchā</i>	जलमुग्भ्यां <i>jalamugbhyām</i>	जलमुग्भिः <i>jalamugbhiḥ</i>
D.	जलमुचे <i>jalamuche</i>		जलमुग्भ्यः <i>jalamugbhyāḥ</i>
Ab.	जलमुचः <i>jalamuchaḥ</i>	जलमुचोः <i>jalamuchōḥ</i>	जलमुचां <i>jalamuchām</i>
G.			जलमुक्षु <i>jalamukshu</i>
L.	जलमुचि <i>jalamuchi</i>		
	SINGULAR.	DUAL.	PLURAL.
N. A. V.	जलमुक् <i>jalamuk</i>	जलमुची <i>jalamuchi</i>	जलमुं चि <i>jalamuñchi</i>

Decline like जलमुक् *jalamuch*,—वाच् *vāch*, fem. speech ; त्वच् *tvach*, fem. skin ; रुच् *ruch*, fem. light ; सुच् *sruch*, fem. ladle.

* य *th* final changed into त् *t*. See § 113; 54. 1. Final स *s* dropt, § 55.

† See § 66.

‡ See § 54. 1.

|| See § 118.

§ 159. Special bases in च् ch.

BASE.	NOM. S.	INSTR. PL.	LOC. PL.	NOM. PL.
कुञ्च <i>kruñch</i> *, moving crookedly, a curlew	कुञ्च <i>krúñ</i>	कुञ्चभिः <i>krúñbbhiḥ</i>	कुञ्चु <i>krúñkshu</i>	कुञ्चः (Accent, Pāṇ. VI. 1, 182) <i>krúñchaḥ</i>
प्राञ्च <i>prāñch</i> , if it means worship- ping	प्राञ्च <i>prāñ</i>	प्राञ्चभिः <i>prāñbbhiḥ</i>	प्राञ्चु <i>prāñkshu</i>	प्राञ्चः (Accent, Pāṇ. VI. 1, 182) <i>prāñchaḥ</i> (Acc. the same)
वृश्च <i>vriśch</i> †, cutting	वृश्च <i>vṛiṣṭ</i> †	वृश्चभिः <i>vṛiṣṭbbhiḥ</i>	वृश्चु <i>vṛiṣṭu</i>	वृश्चः (Accent, Pāṇ. VI. 1, 168) <i>vṛiśchaḥ</i>

§ 160. Bases ending in छ् *chh* change छ् *chh* into ग् *ś*, which becomes द् *ṭ*, when final, and before consonants. (See § 125; 174. 6; Pāṇ. VI. 4, 19.)

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
प्राश्च <i>prāchh</i> , an asker	प्राश्च <i>prāṣ</i>	प्राशाः <i>prāśaḥ</i>	प्राश्चभिः <i>prāṣbbhiḥ</i>	प्राश्चु <i>prāṣu</i>	प्रांशि <i>prāṃśi</i>

§ 161. Bases ending in ज् *j*, if regular, follow the example of nouns in च् *ch*, except that they preserve ज् *j* before vowels.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
रुज् <i>ruj</i> , disease	रुज् <i>rúk</i>	रुजाः <i>rújaḥ</i>	रुजभिः <i>rugbbhiḥ</i>	रुजु <i>rukshu</i>	रुंजि <i>rúñji</i>
ऊर्ज् <i>úrj</i> , strength	ऊर्ज् <i>úrk</i> ||	ऊर्जाः <i>úrjaḥ</i>	ऊर्जभिः <i>úrgbbhiḥ</i>	ऊर्जु <i>úrkshu</i>	ऊर्जि <i>úrji</i>

Other regular nouns in ज् *j*,—वणिज् *vañij*, m. merchant; भिषज् *bhishaj*, m. physician; ऋत्विज् *ritvij*, m. priest; स्रज् *sraj*, f. garland; असृज् *asrij*, n. blood. (On the optional forms of असृज् *asrij*, see § 214.) मज्ज *majj*, Nom. Sing. मक् *mak*, diving.

§ 162. Bases ending in ज् *j* changeable to द् *ḍ*.

Some bases ending in ज् *j* change ज् *j* into द् *ṭ* or द् *ḍ* when final, and before terminations beginning with consonants.

* Derived from the root कुञ्च् *kruñch*. The Nom. Sing. would have been कुञ्क + स् *kruñk + s*; स् *s* and क् *k* are dropt, see § 114.

† Derived from the root व्रश्च् *vraśch*, (in the Dhātupāṭha, ओव्रश्च्), to cut. According to Sanskrit grammarians, the penultimate स् *s* or श् *ś* is dropt, and च् *ch* before consonants or if final changed into द् *ṭ*. (See § 114.)

‡ The form वृद् *vṛiṭ* (not व्रद् *vraṭ*) is confirmed by Siddhānta-Kaumudī (1863), vol. I. p. 182.

|| On the two final consonants, see § 55. The Nom. Plur. Neut. would be ऊर्जि *úrji* or ऊंजि *úrñji*. At the end of compounds the optional forms are ऊर्जि *úrji* or ऊर्जि *úrñji*. The latter form is confirmed by Colebrooke, the Siddhānta-Kaumudī, vol. I. p. 194, and the Prakriyā-Kaumudī. The Prakriyā-Kaumudī (p. 44 a) says: ऊर्जि । शौ नुव्रेति केचित् । बहूर्जि नुम्प्रतिषेधः । बहूर्जि कुलानि । अन्त्यापूर्वं नुमिच्छन्त्येके । बहूर्जि । (Pāṇ. VII. 1, 72, vārt.)

Base सद्वाज् *samrāj*, masc. sovereign.

	SINGULAR.		DUAL.		PLURAL.
	MASC. FEM.		MASC. FEM.		MASC. FEM.
N.V.	सद्वाद् <i>samrāt</i>	}	सद्वाजौ <i>samrājau</i>	}	सद्वाजः <i>samrājah</i>
A.	सद्वाजं <i>samrājam</i>				
I.	सद्वाजा <i>samrājā</i>	}	सद्वाइभ्यां <i>samrāḍbhyām</i>	}	सद्वाइभिः <i>samrāḍbhiḥ</i>
D.	सद्वाजे <i>samrāje</i>				सद्वाइभ्यः <i>samrāḍbhyah</i>
Ab.	}	}	}	}	}
G.					
L.	सद्वाजि <i>samrāji</i>		सद्वाजोः <i>samrājoh</i>		सद्वाजां <i>samrājām</i>
					सद्वादसु <i>samrātsu</i> or सद्वादत्सु <i>samrāṭtsu</i> *

The words which follow this declension are mostly nouns derived, without any suffix, from the roots ध्राज् *bhrāj* (दुध्राज्, not ध्राज्), to shine; मृज् *mṛij*, to clean; यज् *yaj* (except ऋत्विज् *ṛitvij*), to sacrifice; राज् *rāj*, to shine, to rule; मृज् *sṛij*, to dismiss, to create, (स्रज् *sraj*, wreath, and असृज् *asṛij*, blood, are not derived from मृज् *sṛij*); भ्रज् *bhraj*, to roast (भस्ज्). Also परिव्राज् *parivrāj*, a mendicant.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
विध्राज् <i>vibhrāj</i> , resplendent	विध्राद् <i>vibhrāt</i> †	विध्राजः <i>vibhrājah</i>	विध्राइभिः <i>vibhrāḍbhiḥ</i>	विध्रादसु <i>vibhrātsu</i>
देवेज् <i>devej</i> ‡, worshipper of the gods	देवेद् <i>deveṭ</i>	देवेजः <i>devejah</i>	देवेइभिः <i>deveḍbhiḥ</i>	देवेदसु <i>deveṭsu</i>
विश्वसृज् <i>viśvasṛij</i> , creator of the universe	विश्वसृद् <i>viśvasṛiṭ</i>	विश्वसृजः <i>viśvasṛijah</i>	विश्वसृइभिः <i>viśvasṛiḍbhiḥ</i>	विश्वसृदसु <i>viśvasṛiṭsu</i>
परिव्राज् <i>parivrāj</i> , a mendicant	परिव्राद् <i>parivrāt</i>	परिव्राजः <i>parivrājah</i>	परिव्राइभिः <i>parivrāḍbhiḥ</i>	परिव्रादसु <i>parivrātsu</i>
विश्वाराज् <i>viśvarāj</i> ||, an universal monarch	विश्वाराद् <i>viśvārāt</i>	विश्वाराजः <i>viśvarājah</i>	विश्वाराइभिः <i>viśvārāḍbhiḥ</i>	विश्वारादसु <i>viśvārātsu</i>
भृज् <i>bhṛij</i> , roasting	भृद् <i>bhṛiṭ</i>	भृजः <i>bhṛijah</i>	भृइभिः <i>bhṛiḍbhiḥ</i>	भृदसु <i>bhṛiṭsu</i>

§ 163. Irregular bases in ज् *j*.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
1. खंज् <i>khāñj</i> ¶, lame	खन् <i>khān</i>	खंजः <i>khāñjah</i>	खन्भिः <i>khanbhiḥ</i>	खन्सु <i>khānsu</i>

* Cf. § 76.

† From another root, विध्राक् *vibhrāk*, विध्राग्भिः *vibhrāgbhiḥ* &c. may be formed. (Siddh.-Kaum. vol. I. p. 165.)‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into इज् *ij*.|| The lengthening of the *śa* in विश्व *viśva* takes place whenever ज् *j* is changed into a lingual. (Pāp. VI. 3, 128.)

¶ See Siddh.-Kaum. ed. Tārānātha, vol. I. p. 165.

2. **अवयाज्** *avayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is **अवयाः** *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, **अवयस्** *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow **हे अवयः** *he avayaḥ*.

Base **अवयस्** *avayas* and **अवयाज्** *avayāj*.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	अवयाः <i>avayāḥ</i>	{ अवयानौ <i>avayājau</i>	{ अवयाजः <i>avayājāḥ</i>
A.	अवयाजं <i>avayājam</i>		
I.	अवयाजा <i>avayājā</i>	{ अवयोभ्यां <i>avayobhyām</i>	अवयोभिः <i>avayobhiḥ</i>
D.	अवयाजे <i>avayāje</i>		अवयोभ्यः <i>avayobhyaḥ</i>
Ab.	{ अवयाजः <i>avayājāḥ</i>	{ अवयाजोः <i>avayājōḥ</i>	अवयाजां <i>avayājāṃ</i>
G.			अवयाजां <i>avayājāṃ</i>
L.	अवयाजि <i>avayāji</i>		अवयःसु <i>avayaḥsu</i>
V.	अवयाः <i>avayāḥ</i> or अवयः <i>avayaḥ</i>	like Nom.	like Nom.

§ 164. Bases ending in **र**.

Bases ending in **र** are regular, only **इ** *i* and **उ** *u*, preceding the **र**, are lengthened, if the **र** is final or followed by a consonant (§ 144). In the Loc. Plur. the final **र** remains unchanged though followed by **श्** *sh*. (§ 90.)

Base **गिर** *gir*, fem. voice.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	गीः <i>gīḥ</i>	} गिरौ <i>gīrau</i>	} गिरः <i>gīraḥ</i>
A.	गिरं <i>gīram</i>		
I.	गिरा <i>gīrā</i>	} गीर्भ्यां <i>gīrbhyām</i>	गीर्भिः <i>gīrbhiḥ</i>
D.	गिरे <i>gīre</i>		} गीर्भ्यः <i>gīrbhyaḥ</i>
Ab.	} गिरः <i>gīrāḥ</i>	} गिरोः <i>gīrōḥ</i>	
G.			
L.	गिरि <i>gīri</i>	गिरां <i>gīrām</i>	गीर्षु <i>gīrshū</i>

Base **वार** *vār*, neut. water.

	SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. V.	वाः <i>vāḥ</i>	वारी <i>vārī*</i>	वारि <i>vārī</i>
I.	वारा <i>vārā</i>	वार्यौ <i>vārbhyām</i>	वारिभिः <i>vārbhiḥ</i> , &c.
BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.
पुर <i>pur</i> , f. town	पूः <i>pūḥ</i>	पुरः <i>puraḥ</i>	पूरिभिः <i>pūrbhiḥ</i>
द्वार <i>dvār</i> , f. door	द्वौ <i>dvāḥ</i>	द्वारः <i>dvāraḥ</i>	द्वारिभिः <i>dvārbhiḥ</i>
किर <i>kir</i> , m. f. n. scattering	कीः <i>kīḥ</i>	किरः <i>kīraḥ</i>	कीर्षु <i>kīrshū</i> †

* According to Pāṇ. VI. 1, 168, *vārī* would have the accent on the first, while *hrīdī*, according to Pāṇ. VI. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritiyādi, but are Asarvanāsthāna.

† Siddh.-Kaum. vol. 1. p. 125.

§ 165. Bases in *स्*.

(A.) Bases formed by the suffixes *अस् as*, *इस् is*, *उस् us*.

Bases ending in *स्* change the *स्* according to the general euphonic rules explained above. Thus

अस् as, if final, becomes *अः aḥ*. (§ 83.)

अस् as followed by terminations beginning with vowels remains unchanged.

इस् and *उस् is* and *us* followed by terminations beginning with vowels are changed to *इष्* and *उष् ish* and *ush*. (See § 100.)

अस् as before *भ bh* becomes *ओ o* (§ 84. 3); *इस् is* and *उस् us* before *भ bh* become *इर् ir* and *उर् ur*. (§ 82.)

अस् as before *सु su* becomes *अस् as* or *अः aḥ*; *इस् is* and *उस् us* before *सु su* become *इष् ish* or *इः iḥ*, *उष् ush* or *उः uḥ*.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix *अस् as* lengthen their *अ a* in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. *सुमनाः sumanāḥ*, well-minded (εὐμενής); Voc. *सुमनः sumanaḥ*.
2. Nouns formed by the suffixes *इस्* or *उस् is* or *us* do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. *सुज्योतिः sujyotiḥ*, having good light, from *सु su*, good, and *ज्योतिः jyotiḥ*, n. light; *सुचक्षुः suchakshuḥ*, having good eyes, from *सु su*, good, and *चक्षुः chakshuḥ*, n. eye. (Pāṇ. v. 4, 133, com.)
3. Neuter nouns in *अस् as*, *इस् is*, *उस् us*, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From *मनः manah*, *मनांसि manāṁsi*; from *ज्योतिः jyotiḥ*, *ज्योतींषि jyotīmshi*; from *चक्षुः chakshuḥ*, *चक्षूंषि chakshūmshi*.

Base *सुमनस् sumānas*, well-minded, masc. fem. neut. (from *सु su* and *मनस् mānas*, neut. mind.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	<i>सुमनाः sumānāḥ</i>	}	<i>सुमनसौ sumānasau</i>	}	<i>सुमनसः sumānasāḥ</i>
A.	<i>सुमनसं sumānasam</i>				
I.	<i>सुमनसा sumānasā</i>	}	<i>सुमनोभ्यां sumānobhyām</i>	}	<i>सुमनोभिः sumānobhiḥ</i>
D.	<i>सुमनसे sumānase</i>				
Ab.	}	}	<i>सुमनसोः sumānasoh</i>	}	<i>सुमनोभ्यः sumānobhyaḥ</i>
G.	<i>सुमनसः sumānasāḥ</i>				
L.	<i>सुमनसि sumānasi</i>	}	<i>सुमनसौ sumānasau</i>	}	<i>सुमनसां sumānasām</i>
V.	<i>सुमनः sumānaḥ</i>				
					<i>सुमनः सु sumānaḥsu</i>
					<i>सुमनसः sumānasāḥ</i>

SINGULAR.		DUAL.		PLURAL.	
N. A. V.					
<i>सुमनः sumānaḥ</i>		<i>सुमनसौ sumānasāḥ</i>		<i>सुमनांसि sumānāṁsi</i>	

The rest like the masc. and fem.

Base **सुज्योतिस्** *sujoyotis*, well-lighted, masc. fem. neut. (from **सु** *su* and **ज्योतिस्** *jyotis*, neut. light.)

SINGULAR.		DUAL.	PLURAL.
MASC. FEM.		MASC. FEM.	MASC. FEM.
N.V.	सुज्योतिः <i>sujoyótiḥ</i>	सुज्योतिषौ <i>sujoyótishau</i>	सुज्योतिषः <i>sujoyótishāḥ</i>
A.	सुज्योतिषं <i>sujoyótisham</i>		
I.	सुज्योतिषा <i>sujoyótishā</i>	सुज्योतिर्भ्यां <i>sujoyótirbhyām</i>	सुज्योतिर्भिः <i>sujoyótirbhiḥ</i>
D.	सुज्योतिषे <i>sujoyótishe</i>		
Ab.	सुज्योतिषः <i>sujoyótishāḥ</i>	सुज्योतिषोः <i>sujoyótishoḥ</i>	सुज्योतिर्भ्यः <i>sujoyótirbhyaḥ</i>
G.			
L.	सुज्योतिषि <i>sujoyótishi</i>		सुज्योतिषां <i>sujoyótishām</i> सुज्योतिःषु <i>sujoyótishu</i>

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. A. V.	सुज्योतिः <i>sujoyótiḥ</i>	सुज्योतिषौ <i>sujoyótishī</i>

The rest like the masc. and fem.

Decline after the model of **सुमनस्** *sumanas* and **सुज्योतिस्** *sujoyotis* the following bases :

वेधस् *vedhas*, Nom. sing. **वेधाः** *vedhāḥ*, m. wise. **चंद्रमस्** *chandramas*, N. s. **चंद्रमाः** *chandramāḥ*, m. moon. **प्रचेतस्** *prachetas*, N. s. **प्रचेताः** *prachetāḥ*, m., Nom. prop. of a lawgiver. **दिवौकस्** *divaukas*, N. s. **दिवौकाः** *divaukāḥ*, m. a deity. **विहायस्** *vihāyas*, N. s. **विहायाः** *vihāyāḥ*, m. bird. **अप्सरस्** *apsaras*, N. s. **अप्सराः** *apsarāḥ*, f. a nymph. **महौजस्** *mahaujas*, N. s. **महौजाः** *mahaujāḥ*, m. f. n. very mighty. **पयस्** *payas*, N. s. **पयः** *payāḥ*, n. milk. **अयस्** *ayas*, N. s. **अयः** *ayāḥ*, n. iron. **यशस्** *yaśas*, N. s. **यशः** *yaśāḥ*, n. praise. **हविस्** *havis*, N. s. **हविः** *haviḥ*, n. oblation. **अर्चिस्** *archis*, N. s. **अर्चिः** *archiḥ*, n. splendour. **आयुस्** *āyus*, N. s. **आयुः** *āyuh*, n. life, age. **वपुस्** *vapus*, N. s. **वपुः** *vapuh*, n. body*.

§ 166. **जरा** *jarā*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base **जरस्** *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound ; **नष्टहविः** *naṣṭahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehtlingk (Declination im Sanskrit, p. 125) gave **जरस्** *jaras*, rightly as feminine ; in the dictionary, though oxytone, it is by mistake put down as neuter.

Base जरा jará.		Base जरस् jarás.	
SINGULAR.		SINGULAR.	
N. जरा jará*		deest; term. स् s	
A. जरां jarám		जरसं jarás-am	
I. जरया jaráyā		जरसा jarás-ā	
D. जरायै jaráyai		जरसे jarás-e	
Ab. जरायाः jaráyāḥ		जरसः jarás-aḥ	
G. जरायाः jaráyāḥ		जरसः jarás-aḥ	
L. जरायां jaráyām		जरसि jarás-i	
V. जरे jaré		deest	
DUAL.		DUAL.	
N.A.V. जरे jaré		जरसौ jarás-au	
I.D. Ab. जराभ्यां jarábhyaṁ		deest; term. भ्यां bhyām	
G.L. जरयोः jaráyoh		जरसोः jarás-oh	
PLURAL.		PLURAL.	
N.V. जराः jarāḥ		जरसः jarás-aḥ	
A. जराः jarāḥ		जरसः jarás-aḥ	
I. जराभिः jarábhīḥ		deest; term. भिः bhīḥ	
D. Ab. जराभ्यः jarábhyaḥ		deest; term. भ्यः bhyaḥ	
G. जराणां jarāṇām		जरसां jarás-ām	
L. जरासु jarásu		deest; term. सु su	

§ 167. In compositions, besides the regular forms from जरा jará, viz. निर्जरः nirjaraḥ, निर्जेर nirjará, निर्जरं nirjaram, (ageless,) grammarians allow the base in स् s to be used before all terminations beginning with vowels†.

SINGULAR.	SINGULAR.
MASC.	MASC. FEM.
N. निर्जरः nirjaraḥ ‡	deest
A. निर्जरं nirjaram or	निर्जरसं nirjarasam
I. निर्जरेण nirjareṇa or	निर्जरसा nirjarasā (निर्जरसिन nirjarasina, masc.)
D. निर्जराय nirjarāya or	निर्जरसे nirjarase
Ab. निर्जरात् nirjarāt or	निर्जरसः nirjarasaḥ (निर्जरसात् nirjarasāt, masc.)
G. निर्जरस्य nirjarasya or	निर्जरसः nirjarasaḥ (निर्जरसस्य nirjarasasya, masc.)
L. निर्जरे nirjare or	निर्जरसि nirjarasi
V. निर्जर nirjara	deest

* The declension of जरा jará, as a regular fem. in स् a, is given here by anticipation for the sake of comparison with the defective जरस् jarás.

† By a pedantic adherence to the Sūtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kaum. vol. I. pp. 103, 141.)

‡ The declension of निर्जरः nirjaraḥ, as a regular masc. in स् a, is given by anticipation for the sake of comparison with the defective निर्जरस् nirjaras.

DUAL.		DUAL.	
N. A. V.	निर्जरौ <i>nirjarau</i> or	निर्जरसौ <i>nirjarasau</i>	
I. D. Ab.	निर्जराभ्यां <i>nirjarābhyām</i>	deest	
G. L.	निर्जरयोः <i>nirjarayoḥ</i> or	निर्जरसोः <i>nirjarasoḥ</i>	
PLURAL.		PLURAL.	
N. V.	निर्जराः <i>nirjarāḥ</i> or	निर्जरसः <i>nirjarasāḥ</i>	
A.	निर्जरान् <i>nirjarān</i> or	निर्जरसः <i>nirjarasāḥ</i>	
I.	निर्जरैः <i>nirjaraiḥ</i>	deest	(निर्जरसैः <i>nirjarasaiḥ</i> , masc.)
D. Ab.	निर्जरेभ्यः <i>nirjarebhyāḥ</i>	deest	
G.	निर्जराणां <i>nirjarāṇām</i> or	निर्जरसां <i>nirjarasām</i>	
L.	निर्जरेषु <i>nirjareshu</i>	deest	
Fem. निर्जरा <i>nirjarā</i> , like कान्ता <i>kāntā</i> .		Neut. Sing. deest (निर्जरसं <i>nirjarasam</i>); Dual	
Neut. निर्जरं <i>nirjaram</i> , like कान्तं <i>kāntam</i> .		निर्जरसी <i>nirjarasī</i> ; Plur. निर्जरांसि <i>nirjarāṃsi</i> .	

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudaśśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudaśśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehaḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśanā* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanaḥ* or उशान *uśana*. (Sār. 1. 9, 73.)

§ 170. (B.) Bases ending in radical स् *s*.

- From पिंड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंडग्रस् *piṇḍa-gras*, a lump-eater.
From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.
From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.
- In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.
Ex. Nom. Sing. m. f. n. पिंडग्रः *piṇḍagraḥ*, सुपीः *supīḥ*, सुतूः *sutūḥ*.
- In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.
Ex. Nom. Acc. Voc. Plur. neut. पिंडग्रंसि *piṇḍagraṃsi*, सुपिंसि *supiṃsi*, सुतुंसि *sutuṃsi*.
- Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.
Ex. Instr. Plur. सुपीभिः *supībhiḥ*, सुतूभिः *sutūrbhiḥ*, सुतूषु *sutūḥshu*.
- The radical स् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into ष *ṣh*. (See § 100, note.)

Base पिङ्ग्रस् *piṇḍagraś*, eating a mouthful, masc. fem. neut.

SINGULAR. MASC. FEM.		DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	पिङ्ग्रः <i>piṇḍagraḥ</i>	पिङ्ग्रसौ <i>piṇḍagrasau</i>	पिङ्ग्रसः <i>piṇḍagrasaḥ</i>
A.	पिङ्ग्रसं <i>piṇḍagrasam</i>		
I.	पिङ्ग्रसा <i>piṇḍagrasā</i>	पिङ्ग्रोभ्यां <i>piṇḍagrobhyām</i>	पिङ्ग्रोभिः <i>piṇḍagrobhiḥ</i>
D.	पिङ्ग्रसे <i>piṇḍagrase</i>		
Ab.	पिङ्ग्रसः <i>piṇḍagrasaḥ</i>	पिङ्ग्रसोः <i>piṇḍagrasoḥ</i>	पिङ्ग्रोभ्यः <i>piṇḍagrobhyaḥ</i>
G.			
L.	पिङ्ग्रसि <i>piṇḍagrasi</i>		पिङ्ग्रसां <i>piṇḍagrasām</i> पिङ्ग्रसु <i>piṇḍagraḥsu</i>
SINGULAR.		NEUTER. DUAL.	PLURAL.
N.A.V.	पिङ्ग्रः <i>piṇḍagraḥ</i>	पिङ्ग्रसी <i>piṇḍagrasi</i>	पिङ्ग्रंसि <i>piṇḍagramsi</i>

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

SINGULAR. MASC. FEM.		DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	सुतुः <i>sutūḥ</i>	सुतुसौ <i>sutusau</i>	सुतुसः <i>sutusaḥ</i>
A.	सुतुसं <i>sutusam</i>		
I.	सुतुसा <i>sutusā</i>	सुतूभ्यां <i>sutūrbhyām</i>	सुतूर्भिः <i>sutūrbhiḥ</i>
D.	सुतुसे <i>sutuse</i>		
Ab.	सुतुसः <i>sutusaḥ</i>	सुतुसोः <i>sutusoḥ</i>	सुतूभ्यः <i>sutūrbhyaḥ</i>
G.			
L.	सुतुसि <i>sutusi</i>		सुतुसां <i>sutusām</i> सुतुःषु <i>sutūḥshu</i> or सुतूषु <i>sutūshshu*</i>
SINGULAR.		NEUTER. DUAL.	PLURAL.
N.A.V.	सुतुः <i>sutūḥ</i>	सुतुसी <i>sutusi</i>	सुतुंसि <i>sutumsi</i>

§ 171. Nouns derived from desiderative verbs change स् *s* into ष *sh* when necessary.

Base पिपठिस् *pipaṭhis*, wishing to read, masc. fem. neut.

SINGULAR. MASC. FEM.		DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	पिपठिः <i>pipaṭhīḥ</i>	पिपठिषौ <i>pipaṭhishau</i>	पिपठिषः <i>pipaṭhishaḥ</i>
A.	पिपठिषं <i>pipaṭhisham</i>		
I.	पिपठिषा <i>pipaṭhishā</i>	पिपठिर्भ्यां <i>pipaṭhīrbhyām</i>	पिपठिर्भिः <i>pipaṭhīrbhiḥ</i>
D.	पिपठिषे <i>pipaṭhishe</i>		
Ab.	पिपठिषः <i>pipaṭhishaḥ</i>	पिपठिषोः <i>pipaṭhishoḥ</i>	पिपठिर्भ्यः <i>pipaṭhīrbhyaḥ</i>
G.			
L.	पिपठिषि <i>pipaṭhishi</i>		पिपठिषां <i>pipaṭhishām</i> पिपठिःषु <i>pipaṭhīḥshu</i>
SINGULAR.		NEUTER. DUAL.	PLURAL.
N.A.V.	पिपठिः <i>pipaṭhīḥ</i>	पिपठिषी <i>pipaṭhishi</i>	पिपठिषि <i>pipaṭhishi</i> (see § 172)

* Siddh.-Kaum. vol. I. p. 187. § 83.

§ 172. The nouns **आशिस्** *āśis*, fem. blessing, and **सजुप्** *sajush*, masc. a companion, are declined like **पिपठिस्** *pipaṭhis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds*.

List of different Bases in **स्**.

BASE.	NOM. SING.		NOM. PL.		INSTR. PL.	LOC. PL.
	MASC. FEM.	NEUT.	MASC. FEM.	NEUT.		
सुमनस् <i>sumanas</i> , kind, m. f. n.	सुमनाः <i>sumanāḥ</i> ¹	०नः <i>-naḥ</i>	सुमनसः <i>sumanasaḥ</i>	सुमनांसि <i>sumanānsi</i>	सुमनोभिः <i>sumanobhiḥ</i>	सुमनस्सु or ०नः <i>sumanassu or -naḥsu</i>
सुज्योतिस् <i>sujoyotis</i> , well-lighted, m. f. n.	सुज्योतिः <i>sujoyotiḥ</i>	id.	सुज्योतिषः <i>sujoyotiṣaḥ</i>	सुज्योतींषि <i>sujoyotīṃshi</i>	सुज्योतिर्भिः <i>sujoyotirbhiḥ</i>	सुज्योतिष्पु or ०तिः <i>sujoyotiṣshu or -tiṣshu</i>
पिंडग्रस् <i>piṇḍagras</i> , lump-eating, m. f. n.	पिंडग्रः <i>piṇḍagraḥ</i>	id.	पिंडग्रसः <i>piṇḍagrasaḥ</i>	पिंडग्रंसि <i>piṇḍagraṃsi</i>	पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>	पिंडग्रस्सु or ०ग्रः <i>piṇḍagrassu or -grāḥsu</i>
चकास् <i>chakās</i> , splen- did, m. f. n.	चकाः <i>chakāḥ</i>	id.	चकासः <i>chakāsaḥ</i>	चकांसि <i>chakāṃsi</i>	चकाभिः <i>chakābhiḥ</i>	चकास्सु or चकाःसु <i>chakāssu or chakāḥsu</i>
दोस् <i>dos</i> ² , arm, m. (n.) (Accent, P. VI. I, 171)	दोः <i>doḥ</i>	id.	दोषः <i>dōshaḥ</i>	दोंषि <i>-dōmshi</i>	दोर्भिः <i>dōrbhiḥ</i>	दोष्पु or दोःपु <i>dōshshu or dōḥshu</i>
सुपिस् <i>supis</i> , well- going, m. f. n.	सुपीः <i>supīḥ</i>	id. ³	सुपिसः <i>supisaḥ</i> ⁴	सुपिंसि <i>supiṃsi</i>	सुपीर्भिः <i>supīrbhiḥ</i>	सुपीष्पु or सुपीःपु <i>supīṣshu or supīḥshu</i>
सुतुस् <i>sutus</i> , well- sounding, m. f. n.	सुतूः <i>sutūḥ</i>	id.	सुतुसः <i>sutusaḥ</i>	सुतुंसि <i>sutūṃsi</i>	सुतूर्भिः <i>sutūrbhiḥ</i>	सुतूष्पु or सुतूःपु <i>sutūṣshu or sutūḥshu</i>
पिपठिस् <i>pipaṭhis</i> , desir- ous of reading, m. f. n.	पिपठीः <i>pipaṭhīḥ</i>	id. ³	पिपठिषः <i>pipaṭhiṣaḥ</i>	पिपठींषि <i>pipaṭhiṃshi</i> ³	पिपठीर्भिः <i>pipaṭhirbhiḥ</i>	पिपठीष्पु or ०ठीः <i>pipaṭhiṣshu or -ṭhīṣshu</i>
चिकीर्स् <i>chikīrs</i> , desir- ous of acting, m. f. n.	चिकीः <i>chikīḥ</i>	id.	चिकीर्षः <i>chikīrṣaḥ</i>	चिकीर्षि <i>chikīrṣhi</i> ⁵	चिकीर्भिः <i>chikīrbhiḥ</i>	चिकीर्षु <i>chikīrṣhu</i>
आशिस् <i>āśis</i> , blessing, f.	आशीः <i>āśīḥ</i> (Voc. id.)	id.	आशिषः <i>āśiṣaḥ</i>	आशींषि <i>āśiṃshi</i>	आशीर्भिः <i>āśīrbhiḥ</i>	आशीष्पु or आशीःपु <i>āśiṣshu or āśīḥshu</i>
सजुप् <i>sajus</i> , compa- nion, m.	सजूः <i>sajūḥ</i> (Voc. id.)	id.	सजुषः <i>sajushaḥ</i>	सजूंषि <i>sajūṃshi</i>	सजूर्भिः <i>sajūrbhiḥ</i>	सजूष्पु or सजूःपु <i>sajūṣshu or sajūḥshu</i>
सुहिंस् <i>suhims</i> , one who strikes well, m. f. n.	सुहिन् <i>suhin</i>	id.	सुहिंसः <i>suhimsaḥ</i>	सुहिंसि <i>suhimṃsi</i>	सुहिन्भिः <i>suhimbhiḥ</i>	सुहिन्सु <i>suhinsu</i> ⁶

* Some grammarians do not allow the lengthening of the vowels in **आशींषि** *āśiṃshi* and **सजूंषि** *sajūṃshi*. (सांतिस्मृतौ । पा० ६. ४. १०. । महच्छब्दसाहचर्येण प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणेनात दीर्घाप्राप्तेः ॥ सजुषः पांतत्वेन सांतसंयोगस्याभावात् ॥) This may be right according to the strict interpretation of Pāṇini, but the Prātiśākhya (XIII. 7) gives the rule in a more general form, stating that every neuter ending in an Ūṣman has a long vowel before the Anusvāra, the Anusvāra being followed by *si* or *shi*.

¹ The Vocative is **सुमनः** *sumanāḥ*. In the other paradigms it is the same as the Nominative.

² **दोस्** *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

³ Siddh.-Kaum. vol. I. p. 197.

⁴ **स्** not changed into **ष्**; see § 100, note.

⁵ Siddh.-Kaum. vol. I. p. 194.

⁶ See § 75.

§ 173. ध्वस् *dhvas* (from ध्वन्स् *dhvanis*, to fall) and स्रस् *sras* (from स्रन्स् *srañs*, to fall), when used at the end of compounds, change their स् *s* into त् *t*, in the Nom. and Voc. Sing., and before terminations beginning with consonants.

N.V. पर्यध्वत् <i>parṇadhvat</i>	N.A.V. पर्यध्वसौ <i>parṇadhvasau</i>	N.A. पर्यध्वसः <i>parṇadhvasaḥ</i>
A. पर्यध्वसं <i>parṇadhvasam</i>	I.D.Ab. पर्यध्वद्वां <i>parṇadhvadbhyām</i>	I. पर्यध्वद्भिः <i>parṇadhvadbhiḥ</i>
I. पर्यध्वसा <i>parṇadhvasā</i>	G.L. पर्यध्वसोः <i>parṇadhvasoḥ</i>	L. पर्यध्वत्सु <i>parṇadhvatsū</i>

§ 174. Bases ending in श् *ś*, प् *ś*, छ् *chh*, क् *ksh*, ह् *h*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like द् *ḍ* or like क् *k*.

1. Bases derived from दिश् *diś*, to show, दृश् *dṛś*, to see, स्पृश् *spṛś*, to touch, change श् *ś* into क् *k*. (§ 126.)

BASE.	NOM. SING.	NOM. PLUR.	NOM.PLUR.NEUT.	INSTR. PLUR.	LOC. PLUR.
दिश् <i>diś</i> , f. country	दिक् <i>dīk</i>	दिशः <i>dīśaḥ</i>	दिशि <i>dīnśi</i>	दिग्भिः <i>digbhīḥ</i>	दिक्षु <i>dikshū</i>

2. Bases derived from नश् *naś*, to destroy, change श् *ś* into द् *ḍ* or क् *k*.

BASE.	NOM. SING.	N. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
जीवनश् <i>jīvanāś</i> , m.f.n. life-destroying	जीवनद् or नक् <i>jīvanat or -nak</i>	नशः <i>-naśaḥ</i>	नंशि <i>-nañśi</i>	नद्भिः or नग्भिः <i>-naḍbhiḥ or -nagbhiḥ</i>	नदसु or नक्षु <i>-natṣu or -nakshu</i>

3. All other bases in श् *ś* change their final into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
विश् <i>viś</i> , m.f.n. one who enters	विद् <i>vīḍ</i>	विशः <i>vīśaḥ</i>	विंशि <i>vīnśi</i>	विद्भिः <i>viḍbhiḥ</i>	विदसु <i>viḍṣu</i>

4. Bases derived from धृष् *dhṛish*, to dare, change प् *ś* into क् *k*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दधृष् <i>dadhṛish</i> , m.f.n. bold	दधृक् <i>dadhṛik</i>	दधृषः <i>dadhṛiṣaḥ</i>	दधृंषि <i>dadhṛinśi</i>	दधृग्भिः <i>dadhṛigbhiḥ</i>	दधृक्षु <i>dadhṛikshu</i>

5. All other bases derived from verbs with final प् *ś* change प् *ś* into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
द्विष् <i>dvish</i> , m.f.n. hating	द्विद् <i>dvīḍ</i>	द्विषः <i>dvīśaḥ</i>	द्विंषि <i>dvīnśi</i>	द्विद्भिः <i>dviḍbhiḥ</i>	द्विदसु <i>dviḍṣu</i>

6. Bases ending in छ् *chh* change छ् *chh* into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
प्राच्छ् <i>prāchh</i> , m.f.n. asking	प्राद् <i>prāḍ</i>	प्राशः <i>prāśaḥ</i>	प्रांशि <i>prānśi</i>	प्राद्भिः <i>prāḍbhiḥ</i>	प्रादसु <i>prāḍṣu</i>

7. Bases ending in क् *ksh* change क् *ksh* into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
तक्ष् <i>taksh</i> , m.f.n. paring	तद् <i>tāḍ</i> *	तक्षः <i>tākshaḥ</i>	तंक्षि <i>tānḱshi</i>	तद्भिः <i>taḍbhiḥ</i>	तदसु <i>taḍṣu</i>

* If differently derived तक्ष् *taksh* may form its Nom. Sing. तक् *tak*. गोरक्ष् *goraksh*, cow-herd, which regularly forms its Nom. Sing. गोरद् *goraḍ*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note; Siddh.-Kaum. vol. i. p. 187.) So पिपक् *pipak*, Nom. Dual पिपक्षौ *pipakshau*, desirous of maturing; विवक् *vivak*, Nom. Dual विवक्षौ *vivakshau*, desirous of saying; दिधक् *didhak*, Nom. Dual दिधक्षौ *didhakshau*, desirous of burning.

8. Most bases ending in ह h change ह h into द t.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
लिह् <i>lih</i> , m.f.n. licking	लिद् <i>līt</i>	लिहः <i>līhaḥ</i>	लिंहि <i>līnhi</i>	लिङ्भिः <i>līḍbhīḥ</i>	लिदसु <i>litsū</i>
गुह् <i>guh</i> , m.f.n. covering	युद् <i>ghūt</i>	गुहः <i>gūhaḥ</i>	गुंहि <i>gūmhi</i>	युङ्भिः <i>ghuḍbhīḥ</i>	युदसु <i>ghuṭsū</i>

On the change of initial ग g into घ gh, see § 93.

9. Bases derived from roots ending in ह h, and beginning with द d, change ह h into क k.

Likewise उषिह् *ushpih*, a metre.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>duh</i> , m.f.n. milking	धुक् <i>dhūk</i>	दुहः <i>dūhaḥ</i>	दुंहि <i>dūmhi</i>	धुग्भिः <i>dhugbhīḥ</i>	धुक्षु <i>dhukshū</i>

10. Bases derived from the roots दुह् *druh*, to hate, मुह् *muh*, to confound, स्निह् *snih*, to love, सुह् *snuh*, to spue, may change the final ह h into द t or क k.

BASE.	NOM. SING.	NOM. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>druh</i> , m.f.n. hating	धुद् or धुक्	दुहः	दुंहि	मुङ्भिः or धुग्भिः	धुदसु or धुक्षु
	<i>dhrūt</i> or <i>dhrūk</i>	<i>drūhaḥ</i>	<i>drūmhi</i>	<i>dhruḍbhīḥ</i> or <i>dhrugbhīḥ</i>	<i>dhrutsū</i> or <i>dhrukshū</i>

11. Bases derived from नह् *nah*, to bind, change ह h into त t.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानह् <i>upānah</i> , f. a shoe	उपानत् <i>upānat</i>	उपानहः <i>upānaḥ</i>	उपानद्भिः <i>upānadbhīḥ</i>	उपानत्सु <i>upānatsū</i>

Decline विपाश् *vipāś*, f. the Beyah river in the Punjab. विष् *vish*, f. ordure. रुष् *rush*, f. anger. विप्रुष् *viprush*, f. drop of water. विविष् *viviksh*, wishing to enter. स्निह् *snih*, loving. गोदुह् *goduh*, cow-milker. मधुलिह् *madhulih*, bee. त्विष् *tvish*, f. splendour. बहुत्विष् *bahutvish*, m. f. n. very splendid. रत्नमुष् *ratnamush*, a stealer of gems. ईदृश् *īdriś*, m. f. n. such. कीदृश् *kīdriś*, m. f. n. Which? मर्मस्पर्श् *marmasprīś*, giving pain.

§ 175. तुरासाह् *turāsāh*, m. name of Indra, changes स् s into ष sh whenever ह h is changed into द t or क k.

Nom. Sing. तुरापाद् *turāśāt*. Nom. Dual तुरासाहौ *turāsāhau*. Instr. Plur. तुरापाङ्भिः *turāśādbhīḥ*.

§ 176. पुरोडाश् *puroḍāś*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *puroḍāḥ*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *puroḍas*. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he puroḍaḥ*.

SINGULAR.	DUAL.	PLURAL.
N. पुरोडाः <i>puroḍāḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>
A. पुरोडाशं <i>puroḍāśam</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>
I. पुरोडाशा <i>puroḍāśā</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभिः <i>puroḍobhīḥ</i>
D. पुरोडाशे <i>puroḍāśe</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभ्यः <i>puroḍobhyaḥ</i>
Ab. पुरोडाशः <i>puroḍāśaḥ</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभ्यः <i>puroḍobhyaḥ</i>
G. पुरोडाशः <i>puroḍāśaḥ</i>	पुरोडाशोः <i>puroḍāśoḥ</i>	पुरोडाशां <i>puroḍāśām</i>
L. पुरोडाशि <i>puroḍāśi</i>	पुरोडाशोः <i>puroḍāśoḥ</i>	पुरोडःसु <i>puroḍaḥsu</i>
V. पुरोडाः or °डः <i>puroḍāḥ</i> or <i>-ḍaḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>

§ 177. Another word, उक्थशास् *ukthasās*, a reciter of hymns, is declined like पुरोडाश् *puroḍāś*.

Nom. उक्थशाः *ukthasāḥ*. Acc. Sing. उक्थशासं *ukthasāsam*. Instr. Plur. उक्थशोभिः *ukthasobhiḥ*. Voc. Sing. उक्थशाः or उक्थशः *ukthasāḥ* or *ukthasāḥ*.

§ 178. Bases in म् *m*.

Bases ending in म् *m* retain म् *m* before all terminations beginning with vowels. Before all other terminations and when final, the म् *m* is changed into न् *n*.

Base प्रशाम् *praśām*, mild.

	SINGULAR.	DUAL.	PLURAL.
	MASC. FEM.	MASC. FEM.	MASC. FEM.
Nom. Voc.	प्रशान् <i>praśān</i>	प्रशामौ <i>praśāmau</i>	प्रशामः <i>praśāmaḥ</i>
Acc.	प्रशामं <i>praśāmaṁ</i>	प्रशामौ <i>praśāmau</i>	प्रशामः <i>praśāmaḥ</i>
Instr.	प्रशामा <i>praśāmā</i>	प्रशान्भ्यां <i>praśānbhyām</i>	प्रशान्भिः <i>praśānbhiḥ</i>
Loc.	प्रशामि <i>praśāmi</i>	प्रशामोः <i>praśāmoḥ</i>	प्रशान्सु <i>praśānsu</i>

2. NOUNS WITH CHANGEABLE BASES.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing.	} of masc. nouns*;
Nom. Voc. and Acc. Dual	
Nom. Voc (not Acc.) Plural	
Nom. Voc. and Acc. Plural of neuter nouns;	

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Āṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prāch* becomes in the *Āṅga* cases प्रांच् *prāñch*. The *Pada* base of the present participle अदत् *adat*, eating, becomes अदंत् *adant* in the *Āṅga*

* Most nouns with changeable bases form their feminines in ई. A few, however, such as दामन् *dāman*, are said to be feminine without taking the ई, and some of them occur as feminine at the end of compounds.

cases. This gives us the following system of terminations for words with two bases :

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
Nom. Voc.	स s (which is always dropt)	औ au	अः aḥ *
Acc.	अं am	औ au	अः aḥ
Instr.	आ ā	भ्यां bhyām	भिः bhiḥ
Dat.	ए e	भ्यां bhyām	भ्यः bhyāḥ
Abl.	अः aḥ	भ्यां bhyām	भ्यः bhyāḥ
Gen.	अः aḥ	ओः oḥ	आं āṁ
Loc.	इ i	ओः oḥ	सु su
SINGULAR. NEUTER.		DUAL.	PLURAL.
Nom. Acc.	—	ई i	इ i *

§ 180. Certain words derived from अञ्च् *añch*, to move, have two, others three bases.

प्राच् *prāch*, forward, eastern, has two bases, प्राञ्च् *prāñch* for its Aṅga, प्राच् *prāch* for its Pada and Bha base, and is declined accordingly †.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N. V.	प्राङ् <i>prāñ</i> ‡	प्राञ्चौ <i>prāñchau</i>	प्राञ्चः <i>prāñchah</i>
A.	प्राञ्चं <i>prāñcham</i>	प्राञ्चौ <i>prāñchau</i>	प्राचः <i>prāchah</i> ||
I.	प्राचा <i>prāchā</i>	प्राग्भ्यां <i>prāgbhyām</i>	प्राग्भिः <i>prāgbhiḥ</i>
D.	प्राचे <i>prāche</i>		प्राग्भ्यः <i>prāgbhyaḥ</i>
Ab.	प्राचः <i>prāchah</i>		
G.		प्राचां <i>prāchām</i>	
L.	प्राचि <i>prāchi</i>	प्राचोः <i>prāchoḥ</i>	प्राक्षु <i>prākshu</i>

* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the *Sarvanāsmasthāna* terminations.

† Compounds ending in अच् *ach* retain the accent on the preposition, except after prepositions ending in इ i or उ u. This rule does not apply to नि *ní* and अधि *ādhi* (Pāṇ. VI. 2, 52-53). Hence पराच् *pārāch*, अवाच् *āvāch*, प्राच् *prāch*, उदच् *údach*; also न्यच् *nyāch*, अध्यच् *ādhyach*; सध्र्यच् *sadhryāch*, विश्वच् *viśhvach*: but प्रत्यच् *pratyāch*, सम्यच् *samyāch*, अन्वच् *anvāch*.

‡ प्राङ् *prāñ* stands for प्राङ्क् *prāñk*; this for प्राञ्च् *prāñch* + स s.

|| In the declension of words ending in अच् *ach*, the rule is that if अच् *ach* has the Udātta, as in प्रत्यच् *pratyāch*, सम्यच् *samyāch*, अन्वच् *anvāch* (§ 180, note), all terminations, except the *Sarvanāsmasthānas*, take the Udātta (Pāṇ. VI. 1, 169-170). The rule Pāṇ. VI. 1, 182, refers to अञ्च् *añch*, not to अच् *ach*. The rule Pāṇ. VI. 1, 222, is restricted in the Veda by VI. 1, 170. प्राच् *prāch* is treated as if the accent were on the preposition.

	SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. V.	प्राक् <i>prāk</i>	प्राची <i>prāchī</i>	प्राचि <i>prāñchi</i>
I.	प्राचा <i>prāchā</i>	same as masc.	

The feminine of प्राक् *prāk* is प्राची *prāchī*, declined like fem. in ई *i*.
Decline अवाक् *āvāk*, downward, south. Strong base अवांच *āvāñch*.

B. Nouns with three Bases.

§ 181. Nouns with three bases have their *Āṅga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Āṅga* base the strong base;
the Pada base the middle base;
the Bha base the weakest base.

This gives us the following system of terminations for words with three bases :

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
Nom. Voc.	स् <i>s</i> (always dropt)	औ <i>au</i>	अः <i>aḥ</i>
Acc.	अं <i>am</i>	औ <i>au</i>	अः <i>aḥ</i>
Instr.	आ <i>ā</i>	भ्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dat.	ए <i>e</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Abl.	अः <i>aḥ</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Gen.	अः <i>aḥ</i>	ओः <i>oḥ</i>	आं <i>ām</i>
Loc.	इ <i>i</i>	ओः <i>oḥ</i>	सु <i>su</i>
	SINGULAR.	NEUTER. DUAL.	PLURAL.
Nom. Acc.	—	ई <i>ī</i>	ई <i>ī</i>

Terminations included in two lines require *Āṅga* or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

Words derived from अंच *añch*, to move, with three bases.

प्रत्यक् *pratyāk*, behind, has for its *Āṅga* or strongest base प्रत्यांच *pratyāñch*; for its Bha or weakest प्रतीच् *pratīch*. The Pada or middle base is प्रत्यक् *pratyāk*. Hence प्रत्यां *pratyāñ*, Nom. Sing. masc.; प्रत्यक् *pratyāk*, Nom. Sing. neut.; प्रतीची *pratīchī*, Nom. Sing. fem.

			SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.V.			प्रत्यङ् <i>pratyāṅ</i>	प्रत्यञ्चौ <i>pratyāñchau</i>	प्रत्यञ्चः <i>pratyāñchaḥ</i>
A.			प्रत्यञ्चं <i>pratyāñcham</i>	प्रत्यञ्चौ <i>pratyāñchau</i>	प्रतीचः <i>praticḥāḥ*</i>
I.	प्रतीचा	<i>praticḥā</i>	प्रत्यग्भ्यां <i>pratyagbhyām</i>		प्रत्यग्भिः <i>pratyagbhīḥ</i>
D.	प्रतीचे	<i>praticḥé</i>	प्रत्यग्भ्यां <i>pratyagbhyām</i>		प्रत्यग्भ्यः <i>pratyagbhyāḥ</i>
Ab.	प्रतीचः	<i>praticḥāḥ</i>	प्रत्यग्भ्यां <i>pratyagbhyām</i>		प्रत्यग्भ्यः <i>pratyagbhyāḥ</i>
G.	प्रतीचः	<i>praticḥāḥ</i>	प्रतीचोः <i>praticḥōḥ</i>		प्रतीचां <i>praticḥām</i>
L.	प्रतीचि	<i>praticḥī</i>	प्रतीचोः <i>praticḥōḥ</i>		प्रत्यक्षु <i>pratyakshú</i>
			SINGULAR.	NEUTER. DUAL.	PLURAL.
N.A.			प्रत्यक् <i>pratyāk</i>	प्रतीची <i>praticḥī</i>	प्रत्यञ्चि <i>pratyāñchi</i>
			FEM. SINGULAR.		
N.			प्रतीची <i>praticḥī</i>		

The following words, derived from अञ्च *añch*, to move, have three bases :

ĀNGA OR STRONG BASE.	PADA OR MIDDLE BASE.	BHA OR WEAK BASE.
प्रत्यञ्च <i>pratyāñch</i> , behind (Pāṇ. VI. 2, 52)	प्रत्यच् <i>pratyach</i>	प्रतीच् <i>praticḥ</i>
सम्यञ्च <i>samyāñch</i> , right (VI. 2, 52)	सम्यच् <i>samyach</i>	समीच् <i>samīch</i>
न्यञ्च <i>nyāñch</i> , low (VI. 2, 53)	न्यच् <i>nyach</i>	नीच् <i>nīch</i>
सध्र्यञ्च <i>sadhryāñch</i> , accompanying (VI. 3, 95)	सध्र्यच् <i>sadhryach</i>	सधीच् <i>sadhrīch</i>
अन्वञ्च <i>anvāñch</i> , following (VI. 2, 52)	अन्वच् <i>anvach</i>	अनूच् <i>anūch</i>
विष्वञ्च <i>vishvañch</i> , all-pervading	विष्वच् <i>vishvach</i>	विषूच् <i>vishūch</i>
उदञ्च <i>údañch</i> , upward (VI. 2, 52)	उदच् <i>údach</i>	उदीच् <i>údīch</i>
तिर्यञ्च <i>tiryāñch</i> , tortuous	तिर्यच् <i>tiryach</i>	तिरश्च् <i>tiraśch</i>

Bases in अत् *at* and अन्त् *ant*.

1. Participles Present.

§ 182. Participles of the present have two bases, the Pada and Bha base in अत् *at*, the Ānga base in अन्त् *ant*. (Accent, Pāṇ. VI. 1, 173.)

SINGULAR.		DUAL.		PLURAL.	
MASC.		MASC.		MASC.	
N.V.	अदन् <i>adán</i>	अदन्तौ <i>adántau</i>		अदन्तः <i>adántaḥ</i>	
A.	अदन्तं <i>adántam</i>	अदन्तौ <i>adántau</i>		अदन्तः <i>adántaḥ</i>	
I.	अदता <i>adatá</i>	अदभ्यां <i>adábhyām</i>		अदद्भिः <i>adádbhiḥ</i>	
D.	अदते <i>adaté</i>			अदद्भिः <i>adádbhyaḥ</i>	
Ab.	अदतः <i>adatáḥ</i>				
G.				अदतां <i>adatám</i>	अदतोः <i>adatóḥ</i>
L.	अदति <i>adatí</i>	अदतोः <i>adatóḥ</i>		अदत्सु <i>adátstu</i>	

SINGULAR.		NEUTER. DUAL.	PLURAL.
N. A.	अदत् <i>adát</i>	अदती <i>adatí</i>	अदन्ति <i>adánti</i>
	FEM. SINGULAR.		
N.	अदती <i>adatí</i> , &c., like नदी <i>nadí</i> .		

§ 183. There is a very difficult rule according to which certain participles keep the *n* in the Nom. and Acc. Dual of neuters, and before the ई of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

- I. Participles of verbs following the Bhû, Div, and Chur classes *must* preserve the *n*.
- II. Participles of verbs following the Tud class *may* or *may not* preserve the *n*. The same applies to all participles of the future in स्यत् *syat*, and to the participles of verbs of the Ad class in आँ.
- III. Participles of all other verbs *must* reject the *n*.
- I. भवत् *bhávāt*. Nom. and Acc. Dual Neut. भवन्ती *bhávantí*.
दीप्यत् *dīpyāt*. दीप्यन्ती *dīpyantí*.
चोरयत् *choráyāt*. चोरयन्ती *choráyantí*.
- II. तुदत् *tudát*. तुदन्ती *tudántí* or तुदती *tudatí*.
भविष्यत् *bhavishyát* (fut.). भविष्यन्ती *bhavishyantí* or भविष्यती *bhavishyatí*.
यात् *yát*. यान्ती *yántí* or याती *yatí*.
- III. अदत् *adát*. Nom. and Acc. Dual Neut. अदती *adatí*.
जुह्वत् *júhvat*. जुह्वन्ती *júhvantí*.
सुन्वत् *sunvát*. सुन्वन्ती *sunvantí*.
रुधत् *rundhát*. रुधन्ती *rundhantí*.
तन्वत् *tanvát*. तन्वन्ती *tanvantí*.
क्रीणत् *krīṇát*. क्रीणन्ती *krīṇantí*.

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवन्ती *bhávantí*, being, fem.; तुदन्ती *tudántí* or तुदती *tudatí*, striking, fem.; अदती *adatí*, eating, fem. The feminine base is declined regularly as a base in ई.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of *n* is optional. With this exception, these participles are therefore really declined like nouns in त् with unchangeable bases.

Base ददत् *dádāt*, giving, from दा *dá*, to give, ददामि *dádāmi*, I give.

SINGULAR.		DUAL.		PLURAL.	
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N.V. ददत् <i>dádāt</i>	ददत् <i>dádāt</i>	} ददतौ <i>dádatau</i>	} ददती <i>dádatí</i>	} ददतः <i>dádataḥ</i>	} ददति <i>dádati</i> *
A. ददतं <i>dádātam</i>	ददत् <i>dádāt</i>				
I. ददता <i>dádātā</i>		} ददद्भ्यां <i>dádadbhyām</i>		} ददद्भिः <i>dádadbhiḥ</i>	
D. ददते <i>dádāte</i>					
Ab. } ददतः <i>dádataḥ</i>					
G. } ददतः <i>dádataḥ</i>		} ददतोः <i>dádatoḥ</i>		} ददद्भ्यः <i>dádadbhyaḥ</i>	
L. ददति <i>dádati</i>					
				ददतां <i>dádātām</i>	
				ददत्सु <i>dádatsu</i>	

* Or ददन्ति *dádanti*.

The same rule applies to the participles जक्षत् *jakshat*, eating; जाग्रत् *jágrat*, waking; दरिद्रत् *daridrat*, being poor; शासत् *śásat*, commanding; चकासत् *chakásat*, shining. But जगत् *jágat*, neut. the world, forms Nom. Plur. जगन्ति *jáganti*, only.

§ 185. बृहत् *bṛhát*, great, पृषत् *prīshat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N. V.	बृहन् <i>bṛhán</i>	बृहंतौ <i>bṛhántau</i>	बृहंतः <i>bṛhántaḥ</i>
A.	बृहन्तं <i>bṛhántam</i>	बृहंतौ <i>bṛhántau</i>	बृहतः <i>bṛhataḥ</i>
NEUTER.			
SINGULAR.		DUAL.	PLURAL.
N. A.	बृहत् <i>bṛhát</i>	बृहती <i>bṛhatī</i>	बृहन्ति <i>bṛhanti</i>
FEM.			
SINGULAR.			
N.	बृहती <i>bṛhatī</i>		

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its Aṅga or strong base in अन्तं *ánt*.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N.	महान् <i>mahán</i>	महांतौ <i>mahántau</i>	महांतः <i>mahántaḥ</i>
A.	महांतं <i>mahántam</i>	महांतौ <i>mahántau</i>	महतः <i>mahatáḥ</i>
I.	महता <i>mahatá</i>	महद्भां <i>mahádbhyám</i>	महद्भिः <i>mahádbhiḥ</i>
D.	महते <i>mahaté</i>		महद्भ्यः <i>mahádbhyaḥ</i>
Ab.	महतः <i>mahatáḥ</i>	महद्भ्यः <i>mahádbhyaḥ</i>	
G.			
L.	महति <i>mahatī</i>	महतोः <i>mahatóḥ</i>	महतां <i>mahatám</i>
V.	महन् <i>máhan</i>		महतुः <i>mahatsu</i>
		NEUTER.	
SINGULAR.		DUAL.	PLURAL.
N. A. V.	महत् <i>mahát</i>	महती <i>mahatī</i>	महांति <i>mahánti</i>

The rest like the masculine.

FEM.	
SINGULAR.	
N.	महती <i>mahatī</i>

Bases ending in the Suffixes मत् *mat* and वत् *vat*, forming their Aṅga Bases in मन्त् *mant* and वन्त् *vant*.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their Aṅga or strong base in मन्त् *mant* and वन्त् *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. अग्निमान् <i>agnimān</i>	अग्निमंतौ <i>agnimantau</i>	अग्निमंतः <i>agnimantaḥ</i>
A. अग्निमन्तं <i>agnimantam</i>	अग्निमंतौ <i>agnimantau</i>	अग्निमन्तः <i>agnimantaḥ</i>
V. अग्निमन् <i>agniman</i>		

SINGULAR.	DUAL.	PLURAL.
N. V. अग्निमत् <i>agnimat</i>	अग्निमती <i>agnimatī</i>	अग्निमन्ति <i>agnimanti</i>
FEM. SINGULAR.		
N. अग्निमती <i>agnimatī</i>		

वत् *vat* is used 1. after bases in अ *a* and आ *ā*.

Ex. ज्ञानवत् *jñānavat*, having knowledge. विद्यावत् *vidyāvat*, having knowledge.

But अग्निमत् *agnimat*, having fire. हनुमत् *hanumat*, having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *ā*. (Pāṇ. VIII. 2, 10.)

Ex. पयस्वत् *payasvat*, having milk. उदन्वत् *udanvat*, having water.

But ज्योतिष्मत् *jyotishmat*, having light. गीर्वत् *gīrvat*, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युत् *vidyutvat*, having lightning.

There are exceptions to these rules. (Pāṇ. VIII. 2, 9-16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् *vat*. Native grammarians derive it from भा *bhā*, with the suffix वत् *vat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhū*, to be.

भवत् *bhavat*, Your Honour.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. भवान् <i>bhavān</i>	भवंतौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
A. भवन्तं <i>bhavantam</i>	भवंतौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
V. भवन् <i>bhavan</i> or भोः <i>bhoḥ</i>		
SINGULAR.	DUAL.	PLURAL.
N. A. V. भवत् <i>bhavat</i>	भवती <i>bhavatī</i>	भवन्ति <i>bhavanti</i>
FEM. SINGULAR.		
N. भवती <i>bhavatī</i>		

भवत् *bhavat*, being, part. present.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N.	भवन् <i>bhavan</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
A.	भवन्तं <i>bhavantam</i>	भवन्तौ <i>bhavantau</i>	भवतः <i>bhavataḥ</i>
V.	भवन् <i>bhavan</i>		
SINGULAR.		DUAL.	PLURAL.
FEM.			
N. A. V.	भवत् <i>bhavat</i>	भवन्ती <i>bhavanti</i>	भवन्ति <i>bhavanti</i>
SINGULAR.			
N.	भवन्ती <i>bhavanti</i>		

§ 189. अर्वात् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अर्वा *arvā*. अर्वेन् *arvan* in अनर्वेन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an*; Nom. Sing. अनर्वा *anarvā*; Nom. Dual अनर्वाणौ *anarvāṇau*; Acc. Sing. अनर्वाणं *anarvāṇam*; Instr. Sing. अनर्वाणा *anarvāṇā*; Instr. Plur. अनर्वभिः *anarvabhiḥ*. The feminine of अर्वात् *arvat* is अर्वती *arvati*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyati*, इयती *iyati*.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N.	कियान् <i>kíyān</i>	कियन्तौ <i>kíyantau</i>	कियन्तः <i>kíyantaḥ</i>
A.	कियन्तं <i>kíyantam</i>	कियन्तौ <i>kíyantau</i>	कियतः <i>kíyataḥ</i>
I.	कियता <i>kíyatā</i>	कियद्भ्यां <i>kíyadbhyām</i>	कियद्भिः <i>kíyadbhiḥ</i>
V.	कियन् <i>kíyan</i>		
SINGULAR.		DUAL.	PLURAL.
NEUTER.			
N. A. V.	कियत् <i>kiyat</i>	कियती <i>kiyati</i>	कियन्ति <i>kiyanti</i>

Bases in अन् *an* (अन् *an*, मन् *man*, वन् *van*.)

§ 191. Words in अन् *an* have three bases : their Ānga or strong base is अन् *ān*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*.

Mark besides,

1. That the Nom. Sing. masc. has आ *ā*, not आन् *ān(s)*.
2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्व् *parv* from पर्वन् *parvan*,

or आत्मन् *ātman* from आत्मन् *ātman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple अन् *an*. Thus तक्षन् *takshan* forms तक्षणा *takshṇā*; मूर्धन् *mūrdhan*, मूर्ध्ना *mūrdhnā*, &c.

5. That in all other words the loss of the अ *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the अ *a*; thus राज्ञी *rājñī*.

राजन् *rājān*, m. king. Aṅga, राजान् *rājān*; Pada, राज *rāja*; Bha, राज्ञ *rājñ*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. राजा <i>rājā</i>	राजानौ <i>rājānau</i>	राजानः <i>rājānaḥ</i>
A. राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राजः <i>rājāḥ</i>
V. राजन् <i>rājān</i>		
I. राज्ञा <i>rājñā</i>	राजभ्यां <i>rājabhyām</i>	राजभिः <i>rājabhiḥ</i>
D. राज्ञे <i>rājñe</i>	राजभ्यां <i>rājabhyām</i>	राजभ्यः <i>rājabhyaḥ</i>
Ab. राज्ञः <i>rājñāḥ</i>	राजभ्यां <i>rājabhyām</i>	राजभ्यः <i>rājabhyaḥ</i>
G. राज्ञः <i>rājñāḥ</i>	राज्ञोः <i>rājñōḥ</i>	राज्ञां <i>rājñām</i>
L. राज्ञि <i>rājñi</i> or राजनि <i>rājani</i>	राज्ञोः <i>rājñōḥ</i>	राजसु <i>rājasu</i>

नामन् *nāman*, n. name. Aṅga, नामान् *nāman*; Pada, नाम *nāma*; Bha, नास्म *nāsmn*.

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A. नाम <i>nāma</i>	नाम्नी <i>nāmni</i> or नामनी <i>nāmni</i>	नामानि <i>nāmāni</i>
V. नाम <i>nāma</i> or नामन् <i>nāman</i>		
I. नाम्ना <i>nāmnā</i>	नामभ्यां <i>nāmabhyām</i>	नामभिः <i>nāmabhiḥ</i>
D. नाम्ने <i>nāmne</i>	नामभ्यां <i>nāmabhyām</i>	नामभ्यः <i>nāmabhyaḥ</i>
Ab. नाम्नः <i>nāmnāḥ</i>	नामभ्यां <i>nāmabhyām</i>	नामभ्यः <i>nāmabhyaḥ</i>
G. नाम्नः <i>nāmnāḥ</i>	नाम्नोः <i>nāmnōḥ</i>	नाम्नां <i>nāmnām</i>
L. नास्मि <i>nāsmi</i> or नामनि <i>nāmni</i>	नाम्नोः <i>nāmnōḥ</i>	नामसु <i>nāmasu</i>

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्वन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahmān*, m. creator. Aṅga, ब्रह्मान् *brahmān*; Pada, ब्रह्म *brahmā*; Bha, ब्रह्मन् *brahmān*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. ब्रह्मा <i>brahmā</i>	ब्रह्माणौ <i>brahmāṇau</i>	ब्रह्माणः <i>brahmāṇaḥ</i>
A. ब्रह्माणं <i>brahmāṇam</i>	ब्रह्माणौ <i>brahmāṇau</i>	ब्रह्माणः <i>brahmāṇaḥ</i>
V. ब्रह्मन् <i>brāhmaṇ</i>		
I. ब्रह्मणा <i>brahmāṇā</i>	ब्रह्मभ्यां <i>brahmābhyām</i>	ब्रह्मभिः <i>brahmābhiḥ</i>
D. ब्रह्मणे <i>brahmāṇe</i>	ब्रह्मभ्यां <i>brahmābhyām</i>	ब्रह्मभ्यः <i>brahmābhyāḥ</i>
Ab. ब्रह्मणः <i>brahmāṇaḥ</i>	ब्रह्मभ्यां <i>brahmābhyām</i>	ब्रह्मभ्यः <i>brahmābhyāḥ</i>
G. ब्रह्मणः <i>brahmāṇaḥ</i>	ब्रह्मणोः <i>brahmāṇoḥ</i>	ब्रह्मणां <i>brahmāṇām</i>
L. ब्रह्मणि <i>brahmāṇi</i>	ब्रह्मणोः <i>brahmāṇoḥ</i>	ब्रह्मसु <i>brahmāsu</i>

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. ब्रह्म <i>brāhma</i>	ब्रह्मणौ <i>brāhmaṇī</i>	ब्रह्मणि <i>brāhmaṇi</i>
V. ब्रह्म <i>brāhma</i> or ब्रह्मन् <i>brāhmaṇ</i>		

Decline यज्वन् *yajvan*, sacrificer ; आत्मन् *ātman*, self ; सुधर्मेन् *sudharman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div dīvyati*, lengthens the दि *di* to दी *dī*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivā* ; Nom. Plur. प्रतिदिवानः *pratidivānaḥ* ; Acc. Plur. प्रतिदीवः *pratidīvnaḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rājan*, king, form their feminine in ई, dropping the अ *a* before the न् *n* ; राज्ञी *rājñī*, queen.

Words in वन् *van*, like धीवन् *dhīvan*, fisherman, form their feminine in वरी *varī* ; धीवरी *dhīvarī*, wife of a fisherman. (See, however, Pāṇ. IV. 1, 7, vārt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dāman*, fem. rope ; Nom. Sing. दामा *dāmā*, Acc. दामानं *dāmānam* ; but there is an optional base दामा *dāmā*, Acc. Sing. दामां *dāmām*. (Pāṇ. IV. 1, 11 ; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *ā*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई (Pāṇ. IV. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मौ *sucharmā*, having good leather, Nom. Dual सुचर्माणौ *sucharmāṇau* ; सुपर्वा *suparvā*, सुपर्वाणौ *suparvāṇau* : or, Nom. Sing. fem. सुचर्मौ *sucharmā*, Nom. Dual सुचर्मै *sucharme*, Plur. सुचर्मैः *sucharmāḥ* ; सुपर्वा *suparvā*, सुपर्वे *suparve*, सुपर्वाः *suparvāḥ*. Of बहुराजन् *bahurājan*, having many kings, the feminine may be,

1. बहुराजा *bahurājā*, Dual बहुराजानौ *bahurājānau*.
2. बहुराजा *bahurājā*, Dual बहुराजे *bahurāje*.
3. बहुराज्ञी *bahurājñī*, Dual बहुराज्ञ्यौ *bahurājñyau*.

द्विदाम्नी *dvidāmnī* (Pāṇ. IV. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varī*, धीवन् *dhīvan*, a fisherman, धीवरी *dhīvarī*, पीवन् *pīvan*, पीवरी *pīvarī*, fat, may do the same at the end of compounds, or

take वा *vā*. बहुधीवरी *bahudhīvārī* or बहुधीवा *bahudhīvā*, Nom. Dual बहुधीवे *bahudhīve*, having many fishermen. (Siddh.-Kaum. vol. I. p. 209.)

- § 195. पथिन् *pathin*, m. path, has
for its Aṅga base पंथान् *pānthān* (like राजान् *rājān*);
for its Bha base पथ् *path*;
for its Pada base पथि *pathi*.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *pānthāḥ*.

SINGULAR.	DUAL.	PLURAL.
N.V. पंथाः <i>pānthāḥ</i>	पंथानौ <i>pānthānau</i>	N. पंथानः <i>pānthānaḥ</i>
A. पंथानं <i>pānthānam</i>	पंथानौ <i>pānthānau</i>	A. पथः <i>pathāḥ</i>
I. पथा <i>pathā</i>	पथिभ्यां <i>pathibhyām</i>	I. पथिभिः <i>pathibhiḥ</i>

The terminations after पथ् *path* have the Udātta, because they replace a lost Udātta. (Pāṇ. VI. 1, 199.)

चुभुक्षिन् *ribhukshīn*, m. a name of Indra, and मथिन् *mathīn*, m. a churning-stick, are declined in the same manner. The three bases are,

चुभुक्षान् <i>ribhukshān</i>	} Aṅga;
मंथान् <i>mānthān</i>	
चुभुक्श् <i>ribhuksh</i>	} Bha;
मथ् <i>math</i>	
चुभुक्षि <i>ribhukshī</i>	} Pada.
मथि <i>mathi</i>	

The Nom. and Voc. Sing. are चुभुक्षः *ribhukshāḥ* and मंथाः *mānthāḥ*.

पथिन् *pathin*, चुभुक्षिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathī*, चुभुक्षी *ribhukshī*, मथी *mathī*.

§ 196. A word of very frequent occurrence is अहन् *āhan*, n. day, which takes अहस् *āhas* as its Pada base. Otherwise it is declined like नामन् *nāman*.

SINGULAR.	DUAL.	PLURAL.
P. N.A.V. अहः <i>āhaḥ</i>	Bh. N.A.V. अहौ <i>āhau*</i>	At. N.A.V. अहानि <i>āhāni</i>
Bh. I. अहा <i>āhā</i>	P. I.D.Ab. अहोभ्यां <i>āhobhyām</i>	P. I. अहोभिः <i>āhobhiḥ</i>
Bh. D. अहे <i>āhe</i>	Bh. G.L. अहोः <i>āhnoḥ</i>	P. D.Ab. अहोभ्यः <i>āhobhyaḥ</i>
Bh. Ab.G. अहः <i>āhnaḥ</i>		Bh. G. अहां <i>āhnām</i>
Bh. L. अहि <i>āhni†</i>		P. L. अहसु <i>āhasu‡</i>

The Visarga in the Nominative Singular is treated like an original र (§ 85). Hence अहरहः *ahar-ahāḥ*, day by day. In composition, too, the same rule applies; अहर्गणः *aharganaḥ*, a month (Pāṇ. VIII. 2, 69): though not always, अहोरात्रः *ahorātraḥ*, day and night. (See § 90.)

* Or अहनी *āhanī*.

† Or अहनि *āhani*.

‡ Or अहःसु *āhaḥsu*.

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dirghāhan*, having long days, is declined :

SINGULAR.	DUAL.	PLURAL.
N. दीर्घाहाः <i>dirghāhāḥ</i> *	N.A.V. दीर्घाहाणौ <i>dirghāhāṇau</i>	N.V. दीर्घाहाणः <i>dirghāhāṇaḥ</i>
V. दीर्घाहः <i>dirghāhaḥ</i>		A. दीर्घाहः <i>dirghāhnaḥ</i>
A. दीर्घाहाणं <i>dirghāhāṇam</i>		I. दीर्घाहोभिः <i>dirghāhobhiḥ</i> , &c.

Feminine, दीर्घाह्नी *dirghāhñī* (Pāṇ. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sāya*, अह् *ahna* is substituted for अहन् *ahan* : but in the Loc. Sing. both forms are admitted; e.g. ब्राह्मः *dvyaṇaḥ*, produced in two days; Loc. Sing. ब्राह्मे *dvyaṇhe* or ब्राह्मि *dvyaṇhi* or ब्राह्मनि *dvyaṇani*. (Pāṇ. VI. 3, 110.)

§ 199. श्वन् *śvan*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m. (Accent, Pāṇ. VI. I, 182.)

SINGULAR.	DUAL.	PLURAL.
N. श्वा <i>śvā</i>	N.A.V. श्वानौ <i>śvānau</i>	N. श्वानः <i>śvānaḥ</i>
A. श्वानं <i>śvānam</i>		A. शुनः <i>śūnaḥ</i>
V. श्वन् <i>śvān</i>		I. श्वभिः <i>śvābhiḥ</i>

The feminine of श्वन् *śvan* is शुनी *śunī*; of युवन् *yūvan*, युवतिः *yuvatīḥ*; according to some grammarians, यूनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghon* as its Bha base.

SINGULAR.	DUAL.	PLURAL.
N. मघवा <i>maghāvā</i>	N.A.V. मघवानौ <i>maghāvānau</i>	N. मघवानः <i>maghāvānaḥ</i>
A. मघवानं <i>maghāvānam</i>		A. मघोनः <i>maghōnaḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवभिः <i>maghāvabhiḥ</i> †

The same word may likewise be declined like a masculine with the suffix वत् *vat* or मत् *mat*; (see अग्निमत् *agnimat*.)

SINGULAR.	DUAL.	PLURAL.
N. मघवान् <i>maghāvān</i>	N.A.V. मघवंतौ <i>maghāvāntau</i>	N. मघवंतः <i>maghāvāntaḥ</i>
A. मघवंतं <i>maghāvāntam</i>		A. मघवतः <i>maghāvataḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवद्भिः <i>maghāvadbhiḥ</i>

The feminine is accordingly either मघोनी *maghōnī* or मघवती *maghavatī*.

§ 201. पूषन् *pūshān* and अर्यमन् *aryamān*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *rājan*.)

* Pāṇ. VIII. 2, 69, vārt. 1; Siddh.-Kaum. vol. I. p. 194; but Colebrooke, p. 83, has दीर्घाहा *dirghāhā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
पूषन्, पूष, पूष्ण् <i>pūshan, pūsha, pūshṇ</i>	पूषा <i>pūshā</i>	पूषणः <i>pūshāṇaḥ</i>	पूषाः <i>pūshādāḥ</i>	पूषभिः <i>pūshābhīḥ</i>	पूषाणि <i>pūshāṇi</i>
अर्यमन्, अर्यम, अर्यम्ण् <i>aryaman, aryama, aryamṇ</i>	अर्यमा <i>aryamā</i>	अर्यमणः <i>aryamāṇaḥ</i>	अर्यम्याः <i>aryamādāḥ</i>	अर्यमभिः <i>aryamābhīḥ</i>	अर्यमाणि <i>aryamāṇi</i>

Loc. Sing. पूष्णि *pūshṇi* or पूषणि *pūshāṇi*; or, according to some, पूषि *pūshi*. (Sār. I. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह *h* and न् *n* is dropt, ह *h* becomes घ् *gh*.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
हन् <i>han</i> , ह <i>ha</i> , म्घन् <i>ghn</i>	हा <i>hā</i>	हनः <i>hanaḥ</i>	मः <i>ghnaḥ</i>	हभिः <i>habhiḥ</i>	हानि <i>hāni</i>
ब्रह्महन्, ह, म् <i>brahmahan, ha, ghn</i>	ब्रह्महा <i>brahmahā</i>	ब्रह्महणः <i>brahmahāṇaḥ</i>	ब्रह्ममः <i>brahmamāḥ</i>	ब्रह्महभिः <i>brahmahābhīḥ</i>	ब्रह्महाणि <i>brahmahāṇi</i>

Loc. Sing. ब्रह्महि *brahmahṇi* or ब्रह्महि *brahmahāṇi*.

Bases in इन् *in*.

§ 203. Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ई *ī*; the Nom. Acc. Sing. neut. in ई *ī*; and the Nom. Acc. Plur. neut. in ईनि *īni*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. धनी <i>dhanī</i>	धनिनौ <i>dhanīnāu</i>	धनिनः <i>dhanīnaḥ</i>
A. धनिनं <i>dhanīnam</i>	धनिनौ <i>dhanīnāu</i>	धनिनः <i>dhanīnaḥ</i>
I. धनिना <i>dhanīnā</i>	धनिभ्यां <i>dhanībhyām</i>	धनिभिः <i>dhanībhiḥ</i>
D. धनिने <i>dhanīne</i>	धनिभ्यां <i>dhanībhyām</i>	धनिभ्यः <i>dhanībhyāḥ</i>
Ab. धनिनः <i>dhanīnaḥ</i>	धनिभ्यां <i>dhanībhyām</i>	धनिभ्यः <i>dhanībhyāḥ</i>
G. धनिनः <i>dhanīnaḥ</i>	धनिनोः <i>dhanīnoḥ</i>	धनिनां <i>dhanīnām</i>
L. धनिनि <i>dhanīni</i>	धनिनोः <i>dhanīnoḥ</i>	धनिषु <i>dhanīṣhu</i>
V. धनिन् <i>dhanīn</i>	धनिनौ <i>dhanīnāu</i>	धनिनः <i>dhanīnaḥ</i>
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A. धनि <i>dhanī</i>	धनिनी <i>dhanīnī</i>	धनीनि <i>dhanīni</i>
V. धनि <i>dhanī</i> or धनिन् <i>dhanīn</i>		
FEM.		
SINGULAR.		
N. धनिनी <i>dhanīnī</i>		

Decline मेधाविन् *medhāvin*, wise; यशस्विन् *yaśasvin*, glorious; वाग्मिन् *vāgmin*, loquacious; कारिन् *kārin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*.) follow the analogy of nouns in अन् *an* (like राजन् *rājan*, नामन् *nāman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

Participles in वस् vas.

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases ; वाँस् *váms* as the *Ánga*, उप् *ush* as the *Bha*, and वस् *vas* as the *Pada* base. According to Sanskrit grammarians, they change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s*; (see § 173, 131.) But the fact is, that the *Pada* base is really वत् *vat*, not वस् *vas*.

Ánga, रुरुद्वाँस् *rurudváms* ; *Pada*, रुरुद्वस् *rurudvas* ; *Bha*, रुरुदुप् *rurudush*.

MASCULINE.

SINGULAR.

DUAL.

PLURAL.

N. रुरुद्वान् <i>rurudván</i>	रुरुद्वाँसौ <i>rurudvámsau</i>	रुरुद्वांसः <i>rurudvámsah</i>
A. रुरुद्वांसं <i>rurudvámsam</i>	रुरुद्वांसौ <i>rurudvámsau</i>	रुरुदुषः <i>rurudúshah</i>

V. रुरुद्वन् *rúrudvan*

I. रुरुदुषा *rurudúshd*

D. रुरुदुषे *rurudúshe*

Ab. रुरुदुषः *rurudúshah*

G. रुरुदुषः *rurudúshah*

L. रुरुदुषि *rurudúshi*

रुरुद्वद्वां *rurudvadbhyám*

रुरुद्वद्वां *rurudvadbhyám*

रुरुद्वद्वां *rurudvadbhyám*

रुरुदुषोः *rurudúshoh*

रुरुदुषोः *rurudúshoh*

रुरुद्वद्भिः *rurudvadbhih*

रुरुद्वद्भिः *rurudvadbhyah*

रुरुद्वद्भिः *rurudvadbhyah*

रुरुदुषां *rurudúshám*

रुरुद्वत्सु *rurudvátstu*

NEUTER.

SINGULAR.

DUAL.

PLURAL.

N. रुरुद्वत् *rurudvát*

रुरुदुषी *rurudúshí*

रुरुद्वांसि *rurudvámsi*

FEM.

SINGULAR.

N. रुरुदुषी *rurudúshí*

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उप् *ush*. Thus

तस्थिवान् *tasthiván*, from स्था *sthá*, to stand, forms the fem. तस्थुषी *tasthushí*.

पेचिवान् *pechiván*, from पच् *pach*, to cook, forms the fem. पेचुषी *pechushí*.

A very common word following this declension is विद्वान् *vidván*, wise, (for विविद्वान् *vividván*) ; fem. विदुषी *vidúshí*.

If the root ends in इ *i* or ई *í*, this radical vowel is never dropt before उप् *ush*, the contracted form of वस् *vas*. Hence from नी *ní*, निनीवान् *niníván* ; Instr. निन्युषा *ninyushá* ; fem. निन्युषी *ninyushí*.

Decline the following participles :

PADA BASE.	NOM. SING.	NOM. PLUR.	ACC. PLUR.	INSTR. PLUR.
शुश्रुवस् <i>śuśruvas</i>	शुश्रुवान् <i>śuśruvān</i>	शुश्रुवांसः <i>śuśruvāṁsaḥ</i>	शुश्रुवुषः <i>śuśruvushaḥ</i>	शुश्रुवद्भिः <i>śuśruvadbhiḥ</i>
पेचिवस् <i>pechivas</i>	पेचिवान् <i>pechivān</i>	पेचिवांसः <i>pechivāṁsaḥ</i>	पेचुषः <i>pechushaḥ</i>	पेचिवद्भिः <i>pechivadbhiḥ</i>
जग्मिवस् <i>jagmivas</i>	जग्मिवान् <i>jagmivān</i>	जग्मिवांसः <i>jagmivāṁsaḥ</i>	जग्मुषः <i>jagmushaḥ</i>	जग्मिवद्भिः <i>jagmivadbhiḥ</i>
जगन्वस्* <i>jaganvas</i>	जगन्वान् <i>jaganvān</i>	जगन्वांसः <i>jaganvāṁsaḥ</i>	जग्मुषः <i>jagmushaḥ</i>	जगन्वद्भिः <i>jaganvadbhiḥ</i>
जग्निवस् <i>jaghnivas</i>	जग्निवान् <i>jaghnivān</i>	जग्निवांसः <i>jaghnivāṁsaḥ</i>	जग्नुषः <i>jaghnushaḥ</i>	जग्निवद्भिः <i>jaghnivadbhiḥ</i>
जघन्वस् <i>jaghanvas</i>	जघन्वान् <i>jaghanvān</i>	जघन्वांसः <i>jaghanvāṁsaḥ</i>	जग्नुषः <i>jaghnushaḥ</i>	जघन्वद्भिः <i>jaghanvadbhiḥ</i>

Bases in ईयस् *īyas*.

§ 206. Bases in ईयस् *īyas* (termination of the comparative) form their Aṅga base in ईयांस *īyāṁs*.

Pada and Bha base गरीयस् *gáryas*, heavier; Aṅga base गरीयांस *gáryāṁs*.

MASCULINE.

SINGULAR.

DUAL.

PLURAL.

N. गरीयान् *gáryān*

गरीयांसौ *gáryāṁsau*

गरीयांसः *gáryāṁsaḥ*

A. गरीयांस *gáryāṁsam*

गरीयांसौ *gáryāṁsau*

गरीयसः *gáryasaḥ*

V. गरीयन् *gáryan*

I. गरीयसा *gáryasā*

गरीयोभ्यां *gáryobhyām*

गरीयोभिः *gáryobhiḥ*, &c.

NEUTER.

SINGULAR.

DUAL.

PLURAL.

N. गरीयः *gáryaḥ*

गरीयसी *gáryasī*

गरीयांसि *gáryānsi*

FEM.

SINGULAR.

N. गरीयसी *gáryasī*

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in पाद् *pād*, foot, retain पाद् *pād* as Aṅga and Pada base, but shorten it to पद् *pad* as Bha base.

SINGULAR.

DUAL.

PLURAL.

N.V. सुपाद् *supād*

सुपादौ *supādu*

सुपादः *supādaḥ*

(Aṅga)

A. सुपादं *supādam*

सुपादौ *supādu*

सुपदः *supadaḥ*

(Bha)

I. सुपाद्भिः *supādbhiḥ* (Pada)

* *m* changed into *n* according to § 136.

The feminine is either सुपाद् *supād* or सुपदी *supādī* (Pāṇ. IV. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadā*.

§ 208. Words ending in वाह् *vāh*, carrying, retain वाह् *vāh* as Aṅga and Pada base, but shorten it to ऊह् *ūh* as Bha base. The fem. is ऊही *ūhī*.

Final ह् *h* is interchangeable with द् *ḍ*, ड् *ḍ*, ट् *ṭ*. (See § 128; 174, 8.)

The ऊ of ऊह् *ūh* forms Vṛiddhi with a preceding अ or आ (§ 46). Thus विश्ववाह् *viśvavāh*, upholder of the universe. (Accent, Pāṇ. VI. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N.V. विश्ववाद <i>viśvavād</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्ववाहः <i>viśvavāhaḥ</i>
A. विश्ववाहं <i>viśvavāham</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्वौहः <i>viśvauhāḥ</i>

I. विश्ववाङ्भिः *viśvavāṅbhiḥ*

§ 209. श्वेतवाह् *śvetavāh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e.g. Nom. Voc. श्वेतवाः *śvetavāḥ*; Acc. श्वेतवाहं *śvetavāham*; Instr. श्वेतौहा *śvetauhā*; Instr. Plur. श्वेतवोभिः *śvetavobhiḥ*, &c.; Loc. Plur. श्वेतवःसु *śvetavaḥsū*.

Some grammarians allow श्वेतवाह् *śvetavāh*, instead of श्वेतौह् *śvetauh*, in all the Bha cases (Sār. 1. 9, 14), and likewise श्वेतवः *śvetavaḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāh* is अनडुह् *anaḍuh*, an ox, (i.e. a cart-drawer.) It has three bases : 1. The Aṅga base अनडाह् *anaḍvāh*; 2. The Pada base अनडुद् *anaḍud*; 3. The Bha base अनडुह् *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. अनडान् <i>anaḍvān</i>	N. A.V. अनडाहौ <i>anaḍvāhau</i>	N. अनडाहः <i>anaḍvāhaḥ</i>
V. अनड्वान् <i>anaḍvan</i>	I. D. Ab. अनडुङ्गां <i>anaḍudbhyām</i>	A. अनडुहः <i>anaḍuhaḥ</i>
A. अनडाहं <i>anaḍvāham</i>	G. L. अनडुहोः <i>anaḍuhoḥ</i>	I. अनडुङ्भिः <i>anaḍudbhiḥ</i>
I. अनडुहा <i>anaḍuhā</i>		L. अनडुत्सु <i>anaḍutsu</i>

If used as a neuter, at the end of a compound, it forms

SINGULAR.	DUAL.	PLURAL.
N. A.V. अनडुद् <i>anaḍud</i>	अनडुही <i>anaḍuhī</i>	अनडांहि <i>anaḍvānhi</i>

The rest like the masculine.

The feminine is अनडुही *anaḍuhī* or अनडाही *anaḍvāhī* (Pāṇ. VII. 1, 98, vārt.).

§ 211. अप् *ap*, water, is invariably plural, and makes its अ *a* long in the Aṅga base, and substitutes त् *t* for प् *p* before an affix beginning with भ् *bh*.

Plural: Nom. आपः *āpah*, Acc. अपः *āpah*, Instr. अङ्भिः *adbhiḥ*, Loc. अप्सु *apsū*. (Accent, Pāṇ. VI. 1, 171.)

In composition अप् *ap* is said to form स्वाप् *svāp*, Nom. Sing. masc. and fem., having good water; Acc. स्वापं *svāpam*; Instr. स्वपा *svapā*, &c. Nom. Plur. स्वापः *svāpah*; Acc. स्वपः *svapah*; Instr. स्वङ्भिः *svadbhiḥ*, &c. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वप्ति *svāmpi* or स्वापि *svāmpi*, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Sārasvatī (1. 9, 62) gives स्वापि तडागानि *svāmpi taḍāgāni*, tanks with good water.

§ 212. पुंस् *puṃs*, man, has three bases: 1. The Aṅga base पुमांस् *pumāṃs*; 2. The Pada base पुम् *pum*; 3. The Bha base पुंस *puṃs*. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N. पुमान् <i>pumān</i>	N. A. V. पुमांसौ <i>pumāṃsau</i>	N. पुमांसः <i>pumāṃsah</i>
V. पुमन् <i>puman</i>	I. D. Ab. पुंभ्यां <i>pumbhyām</i>	A. पुंसः <i>puṃsāḥ</i>
A. पुमांसं <i>pumāṃsam</i>	G. L. पुंसोः <i>puṃsōḥ</i>	I. पुंभिः <i>pumbhīḥ</i>
I. पुंसा <i>puṃsā</i>		L. पुंसु <i>puṃsū</i>

The Loc. Plur. is written पुंसु *puṃsū*, not पुंशु *puṃshū* or पुन्सु *punsū* (§ 100, note). The Śārasvatī gives पुंशु *puṃkshū* (1. 9, 70). Pāṇini (VIII. 3, 58) says that नुं *num* only, not Anusvāra in general, does not prevent the change of स् *s* into ष *ṣ*; and therefore that change does not take place in मुहिन्सु *suhinsu* and पुंसु *puṃsu*. In the first, न *n* is radical, not inserted; in the second, the Anusvāra represents an original म *m*. Cf. Siddh.-Kaum. vol. 1. p. 186: मुहिन्सु पुंस्त्रियादावनुस्त्रासस्त्रेऽपि तस्य नुमस्थानिकत्वाभावात् पत्वमिति भावः।

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसौ *supuṃsā*, Nom. Plur. सुपुमांसि *supumāṃsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pāṇ. vi. 1, 171; 183):

Base दिव् *div*, द्यु *dyu*. (See § 219.)

SINGULAR.	DUAL.	PLURAL.
N. द्यौः <i>dyāuḥ</i>	N. A. V. दिवौ <i>dīvau</i>	N. दिवः <i>dīvaḥ</i>
A. दिवं <i>dīvam</i>	I. D. Ab. द्युभ्यां <i>dyūbhyām</i>	A. दिवः <i>dīvaḥ</i>
I. दिवा <i>dīvā</i>	G. L. दिवोः <i>dīvōḥ</i>	I. द्युभिः <i>dyūbhiḥ</i>
D. दिवे <i>dīvé</i>		D. Ab. द्युभ्यः <i>dyūbhyāḥ</i>
Ab. G. दिवः <i>dīvāḥ</i>		G. दिवां <i>dīvām</i>
L. दिवि <i>dīvi</i>		L. द्युषु <i>dyūṣu</i>
V. द्यौः <i>dyāuḥ</i>		

Another base द्यो *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. vol. 1. p. 138.)

Compounds like मुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div*. Hence सुद्यौः *sudyauḥ*, सुदिवं *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual मुदिवी *sudivī*; Plur. मुदिवि *sudivi*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanāmasthāna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pāṇ. vi. 1, 63.) Thus

DEFECTIVE BASE :	BASE DECLINED THROUGHOUT :
*1. असन् <i>asan</i> , n. blood ;	अमृज् <i>asṛij</i> , n.
*2. आसन् <i>āsan</i> , n. face ;	आस्य <i>āsya</i> , n.
*3. उदन् <i>udan</i> , n. water ;	उदक <i>udaka</i> , n.
4. दत् <i>dat</i> , m. tooth ; Acc. Pl. दतः <i>datāḥ</i> ;	दन्त <i>danta</i> , m.

*5. दोषन् <i>doshan</i> , (m.) n. arm ;	दोस् <i>dos</i> , m. n.
6. नस् <i>nas</i> , f. nose ; Acc. Pl. नसः <i>nasāḥ</i> ;	नासिका <i>nāsikā</i> , f.
7. निश <i>niś</i> , f. night ; Acc. Pl. निशः <i>niśāḥ</i> ;	निशा <i>niśā</i> , f.
8. पद् <i>pad</i> , m. foot ; Acc. Pl. पदः <i>padāḥ</i> ;	पाद् <i>pāda</i> , m.
9. पृत् <i>prīṭ</i> , f. army † ; Loc. Pl. पृत्सु <i>pritsú</i> ;	पृतना <i>prītanā</i> , f.
10. मांस <i>māms</i> , n. meat ‡ ;	मांस <i>māṁsa</i> , n.
11. मास् <i>mās</i> , m. month || ; मासः <i>māsāḥ</i> ;	मास <i>māsa</i> , m.
*12. यकन् <i>yakan</i> , n. liver ¶ ;	यकृत् <i>yakṛit</i> , n.
*13. यूपन् <i>yūshan</i> , m. pea-soup ;	यूप <i>yūsha</i> , m.
*14. शकन् <i>śakan</i> , n. ordure ;	शकृत् <i>śakṛit</i> , n.
15. स्नु <i>snu</i> , n. ridge ;	सानु <i>sānu</i> , n.
16. हृद् <i>hṛid</i> , n. (m.) ; Gen. Sing. हृदः <i>hṛidāḥ</i> ;	हृदय <i>hṛidaya</i> , n.

Hence in

No. 1. N.V.A. Sing. is असृक् <i>asṛik</i> only ;	but {	A. Plur. असृजि <i>asṛīji</i> or असानि <i>asāni</i> .
N.V.A. Dual is असृजी <i>asṛījī</i> only ;		I. Sing. असृजा <i>asṛijā</i> or अस्ना <i>asnā</i> .
N.V. Plur. is असृजि <i>asṛīji</i> only ;		I. Du. असृग्भ्यां <i>asṛigbhyām</i> or असभ्यां <i>asabhyām</i> .
No. 4. N.A.V. Sing. is दंतः, °तं, °त <i>dantaḥ, am, a</i> , only ;	but {	A. Plur. दंतान् <i>dantān</i> or दतः <i>dataḥ</i> .
N.V.A. Dual is दंतौ <i>dantau</i> only ;		I. Sing. दंतेन <i>dantena</i> or दता <i>datā</i> .
N.V. Plur. is दंताः <i>dantāḥ</i> only ;		I. Dual दंताभ्यां <i>dantābhyām</i> or दद्भ्यां <i>dadbhyām</i> .
No. 11. N.A.V. Sing. is मासः, °सं, °स <i>māsah, am, a</i> , only ;	but {	A. Plur. मासान् <i>māsān</i> or मासः <i>māsah</i> .
N.V.A. Dual is मासौ <i>māsau</i> only ;		I. Sing. मासेन <i>māsena</i> or मासा <i>māsā</i> .
N.V. Plur. is मासाः <i>māsāḥ</i> only ;		I. Dual मासाभ्यां <i>māsābhyām</i> or माभ्यां <i>mābhyām</i> .
No. 13. N.A.V. Sing. is यूपः, °पं, °प <i>yūshah, am, a</i> , only ;	but {	A. Plur. यूपान् <i>yūshān</i> or यूषाः <i>yūshāḥ</i> .
N.A.V. Dual is यूपौ <i>yūshau</i> only ;		I. Sing. यूपेण <i>yūsheṇa</i> or यूषा <i>yūshā</i> .
N.V. Plur. is यूषाः <i>yūshāḥ</i> only ;		I. Du. यूषाभ्यां <i>yūshābhyām</i> or °पभ्यां <i>-shabhyām</i> .
		L. Sing. यूपे <i>yūshe</i> or °पणि <i>-shani</i> or °णि <i>-shni</i> .

Grammarians differ on the exact meaning of Pāṇini's rule ; and forms such as दोषणी *doshanī*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. 1. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative अ *a* and आ *ā*.
2. Bases ending in derivative अ *a* and आ *ā*.

* No accent on Vibhakti. (Pāp. vi. 1, 171.)

† Siddh.-Kaum. vol. 1. p. 131.

‡ Siddh.-Kaum. vol. 1. p. 141.

|| The Śārasvatī gives all cases of मास् *mās* (1. 6, 35).

¶ Pāp. vi. 1, 63.

1. Bases ending in any Vowels, except derivative **अ** a and **आ** ā.

§ 216. Instead of attempting to learn, either according to the system followed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

Bases in **ऐ** ai and **औ** au.

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants **ऐ** ai becomes **आ** ā, while **औ** au remains unchanged; and that before vowels both **ऐ** ai and **औ** au become **आय्** āy and **आव्** āv.

Base **रै** rai, **राय्** rāy, m. wealth; (Accent, Pāṇ. VI. I, 171.) **नौ** nau, **नाव्** nāv, f. ship; (Accent, Pāṇ. VI. I, 168.)

SINGULAR.

DUAL.

PLURAL.

N.V. राः rā-ḥ	नौः nau-ḥ	}	रायौ rāy-au	नावौ nāv-au	}	रायः rāy-aḥ	नावः nāv-aḥ
A. रायं rāy-am	नावं nāv-am					रायः rāy-āḥ *	नावः nāv-aḥ
I. राया rāy-ā	नावा nāv-ā	}	राभ्यां rā-bhyām	नौभ्यां nau-bhyām	}	राभिः rā-bhiḥ	नौभिः nau-bhiḥ
D. राये rāy-é	नावे nāv-é					राभ्यः rā-bhyāḥ	नौभ्यः nau-bhyāḥ
Ab. } रायः rāy-āḥ	नावः nāv-āḥ	}	रायोः rāy-ōḥ	नावोः nāv-ōḥ	}	रायां rāy-ām	नावां nāv-ām
G. }						रासु rā-sú	नौषु nau-shú
L. रायि rāy-i	नावि nāv-i						

Decline **गौः** glauh, m. the moon.

Bases in **ओ** o.

§ 218. The only noun of importance is **गो** go, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent, Pāṇ. VI. I, 182.)

SINGULAR.

DUAL.

PLURAL.

N.V. गौः gau-ḥ	}	गावौ gāv-au	}	गावः gāv-aḥ
A. गां gā-m				गाः gā-ḥ
I. गवा gāv-ā	}	गोभ्यां gó-bhyām	}	गोभिः gó-bhiḥ
D. गवे gāv-e				गोभ्यः gó-bhyāḥ
Ab. } गोः gó-ḥ	}	गवोः gāv-ōḥ	}	गवां gāv-ām
G. }				गोषु gó-shu
L. गवि gāv-i				

* In the Veda the Acc. Plur. of **रै** rai occurs both as **रāyāḥ** (Rv. I. 68, 5; 98, 3; VII. 34, 22; VIII. 52, 10; X. 140, 4) and **ráyāḥ** (Rv. I. 113, 4; III. 2, 15).

If bases in **ऐ ai**, **ओ o**, **औ au** are to be declined as neuters at the end of compounds, they shorten **ऐ ai** to **इ i**, and **ओ o** and **औ au** to **उ u**, and are then declined like neuters in **इ i** and **उ u**. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. **सुरिण** *surinā* or **सुराया** *surāyā*; but only **सुनुना** *sununā*.

§ 219. **द्यो dyo**, fem. heaven, is declined like **गो go**. It coincides in the Nom. and Voc. Sing. with **दिव् div**, sky, but differs from it in all other cases. (§ 213.)

	SINGULAR.	DUAL.	PLURAL.
N.	द्यौः <i>dyāuḥ</i>	} द्यावौ <i>dyāvau</i>	द्यावः <i>dyāvah</i>
A.	द्यां <i>dyām</i> *		द्याः <i>dyāḥ</i> *
I.	द्यवा <i>dyāvā</i>	} द्योभ्यां <i>dyōbhyām</i>	द्योभिः <i>dyōbhiḥ</i>
D.	द्यवे <i>dyāve</i>		द्योभ्यः <i>dyōbhyah</i>
Ab.	द्योः <i>dyōḥ</i>		द्यवां <i>dyāvām</i>
G.	} द्यवोः <i>dyāvoḥ</i>	} द्यवोः <i>dyāvoḥ</i>	द्योषु <i>dyōshu</i>
L.			द्यवि <i>dyāvi</i>
V.			द्यौः <i>dyāuḥ</i>

Forms of **dyu** which occur in the Rig-veda :

Sing. N. *dyāus* ; A. *dīvam*, *dyām* ; I. *divā* (*dīvā*, by day) ; D. *divé* ; G. *divāḥ*, *dyōḥ* ; L. *divī*, *dyāvi* ; V. *dyāus* (Rv. vi. 51, 5). Plur. N. *dyāvah* ; A. *dyūn* ; I. *dyābhiḥ*. Dual N. *dyāvā*.

Being used at the end of a compound **द्यो dyo** forms its neuter base as **द्यु dyu** ; e.g. **प्रद्यु pradyu**, eminently celestial, Dual **प्रद्युनी pradyunī**, Plur. **प्रद्यूनि pradyūni** (Siddh.-Kaum. vol. i. pp. 144, 145) ; while from **दिव् div** the neuter adjective was, as we saw, **सुद्यु sudyu**, having a good sky, Dual **सुदिवी sudivī**, Plur. **सुदीवि sudīvi** (Colebr. pp. 67, 73). **प्रद्यु pradyu**, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. i. p. 145).

Note—There are no real nouns ending in **ए e**, though grammarians imagine such words as **रः eḥ**, the sun, **उद्यदेः udyadeḥ**, the rising sun ; Nom. Dual **उद्यदयौ udyadayau**, Nom. Plur. **उद्यदयः udyadayah**.

Bases in **ई i** and **ऊ u**.

1. Monosyllabic Bases in **ई i** and **ऊ u**, being both Masculine and Feminine.

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like **धी dhi**, thinking, **क्री kṛī**, buying, **लृळ् lṛ**, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final **ई i** and **ऊ u** into **इय iy** and **उव uv**, before vowels. (Pāṇ. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here

they may either change ई and ऊ into इय *iy* and उव *uv*, or into य *y* and व *v*. They change it

1. Into इय *iy* and उव *uv*:

a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनीः *paramanīḥ*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नीः *nīḥ* is treated as a noun, and seems to have lost its verbal character. शुद्धधीः *śuddhadhīḥ*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं *śuddhadhiyam*; कुधीः *kudhīḥ*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*. (Sār.)

b. If ई and ऊ are preceded by two radical initial consonants. जलक्रीः *jalakrīḥ*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुश्रीः *suśrīḥ*, well faring, Acc. Sing. सुश्रियं *suśriyam*. (Siddh.-Kaum. vol. 1. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. vi. 4, 82.)

2. Into य *y* and व *v*, under all other circumstances, i.e. wherever the monosyllabic bases retain their verbal character. ग्रामणीः *grāmaṇīḥ*, leader of a village, Acc. Sing. ग्रामय्यं *grāmanyam*; here ग्राम *grāma* is not the predicate of नीः *nīḥ*, but is governed by नीः *nīḥ*, which retains so far its verbal character. प्रधीः *pradhīḥ*, thinking in a high degree, Acc. Sing. प्रध्यं *pradhyam*; here प्र *pra* is a preposition belonging to धी *dhi*, which retains its verbal nature. उन्नीः *unnīḥ*, leading out, Acc. Sing. उन्नयं *unnyam*; here उद् *ud* is a preposition belonging to नी *nī*. Though ई is preceded by two consonants, one only belongs to the root. शुद्धधीः *śuddhadhīḥ* (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्धध्यं *śuddhadhyam*, and thus be distinguished from शुद्धधीः *śuddhadhīḥ* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. 1. p. 119), which both have शुद्धधियं *śuddhadhiyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई and ऊ either into इय *iy* and उव *uv*, or into य *y* and व *v*, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धीः *dhīḥ*, a thinker), or in such compounds as a noun admits of (सुधीः *sudhīḥ**, a good thinker; शुद्धधीः *śuddhadhīḥ*, a pure thinker or pure thoughted); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधीः *pradhīḥ*, providens) or by a noun which was governed by them. The nouns in which ई and ऊ stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू *bhū*. Thus भू *bhū* becomes भुव *bhuv* before vowels, whether it be verbal or nominal. (Pāṇ. vi. 4, 85.) Ex. स्वयंभूः *svayambhūḥ*, self-existing, Acc. Sing. स्वयंभुवं *svayambhuvam*. (Sār. 1. 6, 61. Siddh.-Kaum. vol. 1. p. 119.) Not, however, in वर्षाभूः *varśābhūḥ*, frog, Acc. Sing. वर्षाभ्वं *varśābhvam* (Pāṇ. vi. 4, 84), and in some other compounds, such as करभूः *karabhūḥ* or कारभूः *kārabhūḥ*, nail, पुनर्भूः *punarbhūḥ*, re-born, दृन्भूः *dṛinbhūḥ*, thunder-bolt. (Pāṇ. vi. 4, 84, vārt.)

* सुधीः *sudhīḥ* is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं *sudhiyam*, &c., as if it were a Karmadhāraya compound. (Pāṇ. vi. 4, 85.)

2. Polysyllabic Bases in ई ī and ऊ ū.

§ 222. Polysyllabic bases in ई ī and ऊ ū being both masculine and feminine, such as पपी: *papīh*, protector, the sun, ययी: *yayīh*, road, and नृतृ: *nṛitūh*, dancer, are declined like the verbal compounds प्रधी: *pradhīh* and वृक्षलृ: *vrikshalūh*, except that

1. they form the Acc. Sing. in ई īm and ऊ ūm;

2. they form the Acc. Plur. in ईन् īn and ऊन् ūn.

Remember also, that those in ई ī form the Loc. Sing. in ई ई, not in यि yi.

वातप्रमी: *vātapramīh*, antelope, may be declined like पपी: *papīh*; but if derived by क्विप् *kvip*, it may entirely follow the verbal प्रधी: *pradhīh* (Siddh.-Kaum. vol. I. p. 116). The same applies to nouns like सुती: *sutīh*, wishing for a son; सुखी: *sukhīh*, wishing for pleasure. They follow the verbal प्रधी: *pradhīh* throughout, but they have their Gen. and Abl. Sing. in उ: *uh*; सुत्यु: *sutyuh* (Siddh.-Kaum. vol. I. p. 120). If the final long ई ī is preceded by two consonants, it is changed before vowels into इय iy. Ex. शुष्की: *śushkīh*, शुष्कियौ *śushkiyau*, &c.

Monosyllabic, masc. and fem.	The same, at the end of compounds, used as a noun, masc. and fem.	The same, at the end of compounds, with initial double consonants, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	Polysyllabic, masc. and fem.
thinking. SINGULAR.	a pure thinker. SINGULAR.	water-buyer. SINGULAR.	high-thinking. SINGULAR.	village-leader. SINGULAR.	sun. SINGULAR.
N. धीः <i>dhīḥ</i>	शुद्धधीः <i>śuddhadhīḥ</i>	जलक्रीः <i>jalakrīḥ</i>	प्रधीः <i>pradhīḥ</i>	ग्रामणीः <i>grāmaṇīḥ</i>	पपीः <i>papīḥ</i>
A. धियं <i>dhiyam</i>	शुद्धधियं <i>śuddhadhiyam</i>	जलक्रियं <i>jalakriyam</i>	प्रधं <i>pradhyaṁ</i>	ग्रामस्यं <i>grāmaṇyam</i>	पपीं <i>papīm</i>
I. धिया <i>dhiyā</i>	शुद्धधिया <i>śuddhadhiyā</i>	जलक्रिया <i>jalakriyā</i>	प्रध्या <i>pradhya</i>	ग्रामस्या <i>grāmaṇyā</i>	पप्मा <i>papmā</i>
D. धिये <i>dhiye</i>	शुद्धधिये <i>śuddhadhiye</i>	जलक्रिये <i>jalakriye</i>	प्रध्मे <i>pradhye</i>	ग्रामस्ये <i>grāmaṇye</i>	पप्मे <i>papme</i>
Ab. G. धियः <i>dhiyah</i>	शुद्धधियः <i>śuddhadhiyah</i>	जलक्रियः <i>jalakriyah</i>	प्रधयः <i>pradhyah</i>	ग्रामस्यः <i>grāmaṇyah</i>	पप्मः <i>papmah</i>
L. धियि <i>dhiyi</i>	शुद्धधियि <i>śuddhadhiyi</i>	जलक्रियि <i>jalakriyi</i>	प्रधियि <i>pradhyi</i>	ग्रामस्यं <i>grāmaṇyam</i> *	पपी <i>papī</i>
V. धीः <i>dhīḥ</i>	शुद्धधीः <i>śuddhadhīḥ</i>	जलक्रीः <i>jalakrīḥ</i>	प्रधीः <i>pradhīḥ</i>	ग्रामणीः <i>grāmaṇīḥ</i>	पपीः <i>papīḥ</i>
DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.
N. A. V. धियौ <i>dhiyau</i>	शुद्धधियौ <i>śuddhadhiyau</i>	जलक्रियौ <i>jalakriyau</i>	प्रधौ <i>pradhyau</i>	ग्रामस्यौ <i>grāmaṇyau</i>	पप्यौ <i>papyau</i>
I. D. Ab. धीभ्यां <i>dhibhyām</i>	शुद्धधीभ्यां <i>śuddhadhibhyām</i>	जलक्रीभ्यां <i>jalakrībhyām</i>	प्रधीभ्यां <i>pradhībhyām</i>	ग्रामणीभ्यां <i>grāmaṇībhyām</i>	पपीभ्यां <i>papībhyām</i>
G. L. धियोः <i>dhiyoḥ</i>	शुद्धधियोः <i>śuddhadhiyoḥ</i>	जलक्रियोः <i>jalakriyoḥ</i>	प्रधोः <i>pradhyoḥ</i>	ग्रामस्योः <i>grāmaṇyoḥ</i>	पप्योः <i>papyoḥ</i>
PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.
N. धियः <i>dhiyah</i>	शुद्धधियः <i>śuddhadhiyah</i>	जलक्रियः <i>jalakriyah</i>	प्रधयः <i>pradhyah</i>	ग्रामस्यः <i>grāmaṇyah</i>	पप्मः <i>papmah</i>
A. धियाḥ	शुद्धधियाḥ	जलक्रियः <i>jalakriyah</i>	प्रधयः <i>pradhyah</i>	ग्रामस्यः <i>grāmaṇyah</i>	पपीन् <i>papīn</i> †
I. धीभिः <i>dhibhīḥ</i>	शुद्धधीभिः <i>śuddhadhibhīḥ</i>	जलक्रीभिः <i>jalakrībhīḥ</i>	प्रधीभिः <i>pradhībhīḥ</i>	ग्रामणीभिः <i>grāmaṇībhīḥ</i>	पपीभिः <i>papībhīḥ</i>
D. Ab. धीभ्यः <i>dhibhyah</i>	शुद्धधीभ्यः <i>śuddhadhibhyah</i>	जलक्रीभ्यः <i>jalakrībhyah</i>	प्रधीभ्यः <i>pradhībhyah</i>	ग्रामणीभ्यः <i>grāmaṇībhyah</i>	पपीभ्यः <i>papībhyah</i>
G. धियां <i>dhiyām</i>	शुद्धधियां <i>śuddhadhiyām</i>	जलक्रियां <i>jalakriyām</i>	प्रध्यां <i>pradhyām</i>	ग्रामस्यां <i>grāmaṇyām</i> †	पप्मां <i>papmām</i> ||
L. धीषु <i>dhiṣhu</i>	शुद्धधीषु <i>śuddhadhiṣhu</i>	जलक्रीषु <i>jalakrīṣhu</i>	प्रधीषु <i>pradhīṣhu</i>	ग्रामणीषु <i>grāmaṇīṣhu</i>	पपीषु <i>papīṣhu</i>

* Words ending in नी *nī*, leader, form their Loc. Sing. in छां *ām*. (Sār.)
 † पपीः *papīḥ*, at the end of a fem. comp. ; Rūpāvali, p. 9 b. || It does not take नं *nam*. (Siddh.-Kaum. vol. I. p. 116.)
 ‡ Or ग्रामणीनां *grāmaṇīnām*. Words of the Senāni class take छां *ām*
 or नां *nam*. (Sār. I. 6, 62.)

Monosyllabic, masc. and fem.	best cutter. SINGULAR.	The same, at the end of compounds, used as a noun, masc. and fem.	dice-player. SINGULAR.	The same, at the end of compounds, with initial double consonants, masc. and fem.	cutting asunder. SINGULAR.	The same, in composition with a governed noun, masc. and fem.	Polysyllabic, masc. and fem.
N. लूः <i>lūḥ</i>	परमलूः <i>paramalūḥ</i>		कटमूः <i>kaṭamūḥ</i>		चिलूः <i>vilūḥ</i>	यवलूः <i>yavalūḥ</i>	नृतूः <i>nrītūḥ</i>
A. लुवं <i>luvam</i>	परमलुवं <i>paramaluvam</i>		कटमुवं <i>kaṭamuvam</i>		चिल्वं <i>vilvam</i>	यवल्वं <i>yavalvam</i>	नृत् <i>nrītm</i>
I. लुवा <i>luvā</i>	परमलुवा <i>paramaluvā</i>		कटमुवा <i>kaṭamuvā</i>		चिल्वा <i>vilvā</i>	यवल्वा <i>yavalvā</i>	नृत्वा <i>nrītvā</i>
D. लुवे <i>luve</i>	परमलुवे <i>paramaluve</i>		कटमुवे <i>kaṭamuve</i>		चिल्वे <i>vilve</i>	यवल्वे <i>yavalve</i>	नृत्वे <i>nrītve</i>
Ab. G. लुवः <i>luvaḥ</i>	परमलुवः <i>paramaluvaḥ</i>		कटमुवः <i>kaṭamuvāḥ</i>		चिल्वः <i>vilvaḥ</i>	यवल्वः <i>yavalvaḥ</i>	नृत्वः <i>nrītvāḥ</i>
L. लुचि <i>luvi</i>	परमलुचि <i>paramaluvi</i>		कटमुचि <i>kaṭamuci</i>		चिल्वि <i>vilvi</i>	यवल्वि <i>yavalvi</i>	नृत्वि <i>nrītvi</i>
V. लूः <i>lūḥ</i>	परमलूः <i>paramalūḥ</i>		कटमूः <i>kaṭamūḥ</i>		चिलूः <i>vilūḥ</i>	यवलूः <i>yavalūḥ</i>	नृतूः <i>nrītūḥ</i>
DUAL.	DUAL.		DUAL.		DUAL.	DUAL.	DUAL.
N. A. V. लुचौ <i>luvau</i>	परमलुचौ <i>paramaluvau</i>		कटमुचौ <i>kaṭamuvau</i>		चिल्वौ <i>vilvau</i>	यवल्वौ <i>yavalvau</i>	नृत्वौ <i>nrītvau</i>
I. D. Ab. लूभ्यां <i>lūbhyaṁ</i>	परमलूभ्यां <i>paramalūbhyaṁ</i>		कटमूभ्यां <i>kaṭamūbhyaṁ</i>		चिलूभ्यां <i>vilūbhyaṁ</i>	यवलूभ्यां <i>yavalūbhyaṁ</i>	नृतूभ्यां <i>nrītūbhyaṁ</i>
G. L. लुचोः <i>luvoḥ</i>	परमलुचोः <i>paramaluvoḥ</i>		कटमुचोः <i>kaṭamuvoḥ</i>		चिल्वोः <i>vilvoḥ</i>	यवल्वोः <i>yavalvoḥ</i>	नृत्वोः <i>nrītvōḥ</i>
PLURAL.	PLURAL.		PLURAL.		PLURAL.	PLURAL.	PLURAL.
N. लुवः <i>luvaḥ</i>	परमलुवः <i>paramaluvaḥ</i>		कटमुवः <i>kaṭamuvāḥ</i>		चिल्वः <i>vilvaḥ</i>	यवल्वः <i>yavalvaḥ</i>	नृत्वः <i>nrītvāḥ</i>
A. लुवः <i>luvaḥ</i>	परमलुवः <i>paramaluvaḥ</i>		कटमुवः <i>kaṭamuvāḥ</i>		चिल्वः <i>vilvaḥ</i>	यवल्वः <i>yavalvaḥ</i>	नृतून् <i>nrītān</i> †
I. लूभिः <i>lūbhiḥ</i>	परमलूभिः <i>paramalūbhiḥ</i>		कटमूभिः <i>kaṭamūbhiḥ</i>		चिलूभिः <i>vilūbhiḥ</i>	यवलूभिः <i>yavalūbhiḥ</i>	नृतूभिः <i>nrītūbhiḥ</i>
D. Ab. लूभ्यः <i>lūbhyaḥ</i>	परमलूभ्यः <i>paramalūbhyaḥ</i>		कटमूभ्यः <i>kaṭamūbhyaḥ</i>		चिलूभ्यः <i>vilūbhyaḥ</i>	यवलूभ्यः <i>yavalūbhyaḥ</i>	नृतूभ्यः <i>nrītūbhyaḥ</i>
G. लुवां <i>luvām</i>	परमलुवां <i>paramaluvām</i>		कटमुवां <i>kaṭamuvām</i>		चिल्वां <i>vilvām</i>	यवल्वां <i>yavalvām</i> *	नृत्वां <i>nrītvām</i>
L. लूसु <i>lūśhu</i>	परमलूसु <i>paramalūśhu</i>		कटमूसु <i>kaṭamūśhu</i>		चिलूसु <i>vilūśhu</i>	यवलूसु <i>yavalūśhu</i>	नृतूसु <i>nrītūśhu</i>

* The Śār. gives also यवलूनां *yavalūnām*.† नृतूः *nrītūḥ*, at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामण्ये स्त्रियै *grāmaṇye striyai*, खलप्ये स्त्रियै *khalapye striyai* (Kāśikā 1. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e. g. प्रधी: *pradhīḥ*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मी: *lakshmīḥ*, except in the Acc. Sing. and Plur., where they take अं *am* and अः *aḥ*: प्रध्यं *pradhyam*, प्रध्यः *pradhyah*, not प्रधीं *pradhīm* or प्रधीः *pradhīḥ* (Siddh.-Kaum. vol. 1. p. 136). A similar argument is applied to पुनर्भूः *punarbhūḥ*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भु *he punarbhū* (Siddh.-Kaum. vol. 1. p. 138), and take the five fuller feminine terminations (§ 224).

MASC. AND FEM.		FEM. ONLY.	
SINGULAR.		SINGULAR.	
N.	प्रधीः <i>pradhīḥ</i>	प्रधीः <i>pradhīḥ</i>	
A.	प्रध्यं <i>pradhyam</i>	प्रध्यं <i>pradhyam</i>	
I.	प्रध्या <i>pradhyā</i>	प्रध्या <i>pradhyā</i>	
D.	प्रध्ये <i>pradhye</i>	or प्रध्यै <i>pradhyai</i>	
Ab.	प्रध्यः <i>pradhyah</i>	or प्रध्याः <i>pradhyāḥ</i>	
G.	प्रध्यः <i>pradhyah</i>	or प्रध्याः <i>pradhyāḥ</i>	
L.	प्रध्यि <i>pradhyi</i>	or प्रध्यां <i>pradhyām</i>	
V.	प्रधीः <i>pradhīḥ</i>	or प्रधि <i>pradhi</i>	
DUAL.		DUAL.	
N. A. V.	प्रध्यायौ <i>pradhyau</i>	प्रध्यायौ <i>pradhyau</i>	
I. D. Ab.	प्रधीभ्यां <i>pradhībhyām</i>	प्रधीभ्यां <i>pradhībhyām</i>	
G. L.	प्रध्योः <i>pradhyoḥ</i>	प्रध्योः <i>pradhyoḥ</i>	
PLURAL.		PLURAL.	
N.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>	
A.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>	
I.	प्रधीभिः <i>pradhībhiḥ</i>	प्रधीभिः <i>pradhībhiḥ</i>	
D. Ab.	प्रधीभ्यः <i>pradhībhyah</i>	प्रधीभ्यः <i>pradhībhyah</i>	
G.	प्रध्यां <i>pradhyām</i>	or प्रधीनां <i>pradhīnām</i>	
L.	प्रधीषु <i>pradhīshu</i>	प्रधीषु <i>pradhīshu</i>	

1. Monosyllabic Bases in ई and ऊ, being Feminine only.

§ 224. Bases like धी *dhī*, intellect, श्री *śrī*, happiness, ह्री *hrī*, shame, भी *bhī*, fear, and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई and ऊ, such as लू *lū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ऐ *ai*, आः *āḥ*, आः *āḥ*, आं *ām*, and नां *nām*.

Monosyllabic, fem. only.	Optional fuller forms.	Monosyllabic, fem. only.	Optional fuller forms.
thought. SINGULAR.		earth. SINGULAR.	
N. धीः <i>dhīḥ</i>		भूः <i>bhūḥ</i>	
A. धियं <i>dhīyam</i>		भुवं <i>bhūvam</i>	
I. धिया <i>dhīyā</i>		भुवा <i>bhuvā</i>	
D. धिये <i>dhīyē</i>	धियै <i>dhīyai</i>	भुवे <i>bhuvē</i>	भुवै <i>bhuvai</i>
Ab. धियः <i>dhīyāḥ</i>	धियाः <i>dhīyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
G. धियः <i>dhīyāḥ</i>	धियाः <i>dhīyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
L. धियि <i>dhīyi</i>	धियां <i>dhīyām</i>	भुवि <i>bhuvī</i>	भुवां <i>bhuvām</i>
V. धीः <i>dhīḥ</i>		भूः <i>bhūḥ</i>	
DUAL.		DUAL.	
N.A.V. धियौ <i>dhīyau</i>		भुवौ <i>bhūvau</i>	
I.D.Ab. धीभ्यां <i>dhībhyām</i>		भूभ्यां <i>bhūbhyām</i>	
G.L. धियोः <i>dhīyōḥ</i>		भुवोः <i>bhuvōḥ</i>	
PLURAL.		PLURAL.	
N. धियः <i>dhīyāḥ</i>		भुवः <i>bhūvāḥ</i>	
A. धियः <i>dhīyāḥ</i>		भुवः <i>bhūvāḥ</i>	
I. धीभिः <i>dhībhiḥ</i>		भूभिः <i>bhūbhiḥ</i>	
D.Ab. धीभ्यः <i>dhībhyāḥ</i>		भूभ्यः <i>bhūbhyāḥ</i>	
G. धियां <i>dhīyām</i>	धीनां <i>dhīnām</i>	भुवां <i>bhuvām</i>	भूनां <i>bhūnām</i>
L. धीषु <i>dhīṣhū</i>		भूषु <i>bhūṣhū</i>	

2. Polysyllabic Bases in ई ई and ऊ ऊ, being Feminine only.

§ 225. (1) These bases always take the full feminine terminations.

- (2) They change their final ई ई and ऊ ऊ into य् य and व् व before terminations beginning with vowels.
- (3) They take म् m and स् s as the terminations of the Acc. Sing. and Plural.
- (4) They shorten their final ई ई and ऊ ऊ in the Vocative Singular.
- (5) Remember that most nouns in ई ई have no स् s in the Nom. Sing., while those in ऊ ऊ have it.

Note—Some nouns in ई ई take स् s in the Nom. Sing.: अवीः *avīḥ*, not desiring (applied to women); लक्ष्मीः *lakṣmīḥ*, goddess of prosperity; तटीः *tarīḥ*, boat; तंतीः *tantrīḥ*, lute.

Versus memorialis: अवीलक्ष्मीतरीतंतीधीहीश्रीणामुदाहृतः समानामेव शब्दानां सिलोपो न कदाचन ॥ (Sâr. p. 18 a.)

Base नदी *nadī* and नद्य *nady*.

SINGULAR.
FEM.

- N. नदी *nadī*
A. नदीं *nadī-m*
I. नद्या *nady-d*

Base वधू *vadhū* and वध्व *vadhv*.

SINGULAR.
FEM.

- N. वधूः *vadhū-h*
A. वधूं *vadhū-m*
I. वध्वा *vadhv-d*

D. नद्ये *nady-ai*
 Ab. नद्याः *nady-āḥ*
 G. नद्याः *nady-āḥ*
 L. नद्यां *nady-ām*
 V. नदि *nādi*

D. वध्वे *vadhv-ai*
 Ab. वध्वाः *vadhv-āḥ*
 G. वध्वाः *vadhv-āḥ*
 L. वध्वां *vadhv-ām*
 V. वधु *vādhu*

DUAL.

DUAL.

N. A. V. नद्यौ *nady-āũ*
 I. D. Ab. नदीभ्यां *nadī-bhyām*
 G. L. नद्योः *nady-ōḥ*

N. A. V. वध्वौ *vadhv-āũ*
 I. D. Ab. वधूभ्यां *vadhū-bhyām*
 G. L. वध्वोः *vadhv-ōḥ*

PLURAL.

PLURAL.

N. V. नद्यः *nady-āḥ*
 A. नदीः *nadī-ḥ*
 I. नदीभिः *nadī-bhiḥ*
 D. नदीभ्यः *nadī-bhyaḥ*
 Ab. नदीभ्यः *nadī-bhyaḥ*
 G. नदीनां *nadī-nām*
 L. नदीषु *nadī-ṣhu*

N. V. वध्वः *vadhv-āḥ*
 A. वधूः *vadhū-ḥ*
 I. वधूभिः *vadhū-bhiḥ*
 D. वधूभ्यः *vadhū-bhyaḥ*
 Ab. वधूभ्यः *vadhū-bhyaḥ*
 G. वधूनां *vadhū-nām*
 L. वधूषु *vadhū-ṣhu*

Compounds ending in Monosyllabic Feminine Bases in ई and ऊ.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई or ऊ, are declined alike in the masculine and feminine. Thus सुधीः *sudhīḥ*, masc. and fem.* if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुधूः *subhrūḥ*, masc. and fem. having a good brow, is declined exactly like धूः *bhrūḥ*†, without

* The following rule is taken from the Siddh.-Kaum. vol. 1. p. 136. If धीः *dhīḥ*, intellect, stands at the end of the Karmadhāraya compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः *pradhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakshmīḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take अं *am* and अः *aḥ*. The difference, therefore, would be the substitution of य *y* for इय *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in ई, these being the only points of difference between the declension of लक्ष्मीः *lakshmīḥ* and धीः *dhīḥ*, fem. The Siddhānta-Kaumudī, while giving these rules for प्रधीः *pradhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc. Sing. सुधु *subhu* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः क्वासि हे सुधु *hā pitāḥ kvāsi he subhu*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh.-Kaum. vol. 1. p. 137.)

excluding the fuller terminations (ऐ *ai*, आः *āḥ*, आं *ām*, नां *nām*)* for the masculine, or the simple terminations (ए *e*, अः *aḥ*, अं *am*, इ *i*, ईं *īm*) for the feminine. The same applies to the compound सुधीः *sudhīḥ*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई *ī* or ऊ *ū* of their base, and are declined like वारि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
good-thoughted. SINGULAR.	SINGULAR.	SINGULAR.
N. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i>
A. सुधियं <i>sudhiyam</i>		सुधि <i>sudhi</i>
I. सुधिया <i>sudhiyā</i>		OR सुधिना <i>sudhinā</i>
D. सुधिये <i>sudhiye</i>	सुधियै <i>sudhiyai</i>	OR सुधिने <i>sudhine</i>
Ab. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	OR सुधिनः <i>sudhināḥ</i>
G. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	OR सुधिनः <i>sudhināḥ</i>
L. सुधियि <i>sudhiyi</i>	सुधियां <i>sudhiyām</i>	OR सुधिनि <i>sudhini</i>
V. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i> OR सुधे <i>sudhe</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुधियौ <i>sudhiyau</i>		सुधिनी <i>sudhinī</i>
I. D. Ab. सुधीभ्यां <i>sudhībhyām</i>		OR सुधीभ्यां <i>sudhībhyām</i>
G. L. सुधियोः <i>sudhiyoḥ</i>		OR सुधिनीः <i>sudhinoh</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhīni</i>
A. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhīni</i>
I. सुधीभिः <i>sudhībhiḥ</i>		OR सुधिभिः <i>sudhībhiḥ</i>
D. सुधीभ्यः <i>sudhībhyah</i>		OR सुधिभ्यः <i>sudhībhyah</i>
Ab. सुधीभ्यः <i>sudhībhyah</i>		OR सुधिभ्यः <i>sudhībhyah</i>
G. सुधियां <i>sudhiyām</i>	सुधीनां <i>sudhīnām</i>	OR सुधीनां <i>sudhīnām</i>
L. सुधीषु <i>sudhīshu</i>		OR सुधिषु <i>sudhishu</i>

* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahusreyasī*, the feminine श्रेयसी *śreyasī* retains its feminine character (*nadīva*) throughout (Siddh.-Kaum. vol. I. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. vol. I. p. 119).

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
with beautiful brows. SINGULAR.	SINGULAR.	SINGULAR.
N. सुभ्रूः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i>
A. सुभ्रुवं <i>subhruvam</i>		सुभ्रु <i>subhru</i>
I. सुभ्रुवा <i>subhruvā</i>		or सुभ्रुणा <i>subhruṇā</i>
D. सुभ्रुवे <i>subhruve</i>	सुभ्रुवे <i>subhruvai</i>	or सुभ्रुणे <i>subhruṇe</i>
Ab. सुभ्रुवः <i>subhruvaḥ</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुणः <i>subhruṇaḥ</i>
G. सुभ्रुवः <i>subhruvaḥ</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुणः <i>subhruṇaḥ</i>
L. सुभ्रुवि <i>subhruvi</i>	सुभ्रुवां <i>subhruvām</i>	or सुभ्रुणि <i>subhruṇi</i>
V. सुभ्रूः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i> or ओ- <i>bhro</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुभ्रुवौ <i>subhruvau</i>		सुभ्रुणी <i>subhruṇī</i>
I. D. Ab. सुभ्रूभ्यां <i>subhrūbhyām</i>		or सुभ्रुभ्यां <i>subhruḥbhyām</i>
G. L. सुभ्रुवोः <i>subhruvoḥ</i>		or सुभ्रुणोः <i>subhruṇoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुभ्रुवः <i>subhruvaḥ</i>		सुभ्रूणि <i>subhrūṇi</i>
A. सुभ्रुवः <i>subhruvaḥ</i>		सुभ्रूणि <i>subhrūṇi</i>
I. सुभ्रूभिः <i>subhrūbbhiḥ</i>		or सुभ्रूभिः <i>subhruḥbbhiḥ</i>
D. सुभ्रूभ्यः <i>subhrūbbhyaḥ</i>		or सुभ्रूभ्यः <i>subhruḥbbhyaḥ</i>
Ab. सुभ्रूभ्यः <i>subhrūbbhyaḥ</i>		or सुभ्रूभ्यः <i>subhruḥbbhyaḥ</i>
G. सुभ्रुवां <i>subhruvām</i>	सुभ्रूणां <i>subhrūṇām</i>	or सुभ्रूणां <i>subhrūṇām</i>
L. सुभ्रूषु <i>subhrūṣhu</i>		or सुभ्रूषु <i>subhrūṣhu</i>

Compounds ending in Polysyllabic Feminine Bases in ई and ऊ.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahuśreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. vol. I. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. vol. I. p. 123), are declined in the masculine and feminine :

SINGULAR.	DUAL.	PLURAL.
N. बहुश्रेयसी <i>bahuśreyasī</i> *	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्यः <i>bahuśreyasyaḥ</i>
A. बहुश्रेयसीं <i>bahuśreyasīm</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयसीन् <i>bahuśreyasīn</i>
I. बहुश्रेयस्या <i>bahuśreyasyā</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyām</i>	बहुश्रेयसीभिः <i>bahuśreyasībhiḥ</i>
D. बहुश्रेयस्यै <i>bahuśreyasyai</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahuśreyasībhyaḥ</i>
Ab. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahuśreyasībhyaḥ</i>
G. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयस्योः <i>bahuśreyasyoḥ</i>	बहुश्रेयसीनां <i>bahuśreyasīnām</i>
L. बहुश्रेयस्यां <i>bahuśreyasyām</i>	बहुश्रेयस्योः <i>bahuśreyasyoḥ</i>	बहुश्रेयसीषु <i>bahuśreyasīṣhu</i>
V. बहुश्रेयसि <i>bahuśreyasi</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्यः <i>bahuśreyasyaḥ</i>

* From लक्ष्मीः *lakshmīḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakshmīḥ*.

SINGULAR.	DUAL.	PLURAL.
N. अतिचमः <i>atichamūḥ</i>	अतिचम्वौ <i>atichamvau</i>	अतिचम्वः <i>atichamvaḥ</i>
A. अतिचमू <i>atichamām</i>	अतिचम्वौ <i>atichamvau</i>	अतिचमून् <i>atichamān</i>
I. अतिचम्या <i>atichamvā</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभिः <i>atichamūbhiḥ</i>
D. अतिचम्वै <i>atichamvai</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyāḥ</i>
Ab. अतिचम्वः <i>atichamvāḥ</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyāḥ</i>
G. अतिचम्वः <i>atichamvāḥ</i>	अतिचम्वोः <i>atichamvoḥ</i>	अतिचमूनां <i>atichamūnām</i>
L. अतिचम्वानां <i>atichamvānām</i>	अतिचम्वोः <i>atichamvoḥ</i>	अतिचमूषु <i>atichamūshu</i>
V. अतिचमु <i>atichamu</i>	अतिचम्वौ <i>atichamvau</i>	अतिचम्वः <i>atichamvaḥ*</i>

Nouns like कुमारी *kumārī*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahusreyasī*, except in the Acc. Sing. and Plur., where they form कुमार्यै *kumāryai* and कुमार्यः *kumāryaḥ*. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of four consonants is avoided by the regular insertion of an इ *i*, e.g. स्त्रिया *striyā*, and not स्त्र्या *stryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री *strī* and स्त्रिय *striy*. (Accent, Pāṇ. VI. 1, 168.)

SINGULAR.	DUAL.	PLURAL.
N. स्त्री <i>strī</i>	N.A.V. स्त्रियौ <i>striyau</i>	N. स्त्रियः <i>striyaḥ</i>
A. स्त्रीं <i>strīm</i> or स्त्रियं <i>striyam</i>	I.D.Ab. स्त्रीभ्यां <i>strībhyām</i>	A. स्त्रीः <i>strīḥ</i> or स्त्रियः <i>striyaḥ</i>
I. स्त्रिया <i>striyā</i>	G.L. स्त्रियोः <i>striyoḥ</i>	I. स्त्रीभिः <i>strībhiḥ</i>
D. स्त्रियै <i>striyai</i>		D.Ab. स्त्रीभ्यः <i>strībhyāḥ</i>
Ab.G. स्त्रियाः <i>striyāḥ</i>		G. स्त्रीणां <i>strīnām</i> (Pāṇ. I. 4, 5)
L. स्त्रियां <i>striyām</i>		L. स्त्रीषु <i>strīshu</i>
V. स्त्रि <i>strī</i> (Pāṇ. I. 4, 4)		

§ 229. When स्त्री *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

	SINGULAR.	
MASC.	FEM.	NEUT.
N. अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रि <i>atistri</i>
A. { अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	अतिस्त्रि <i>atistri</i>
I. अतिस्त्रिणा <i>atistriṇā</i>	अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिणा <i>atistriṇā</i>
D. अतिस्त्रियै <i>atistrīyai</i>	{ अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रिये <i>atistrīye</i>	{ अतिस्त्रिणे <i>atistriṇe</i> or अतिस्त्रिये <i>atistrīye</i>
Ab.G. अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रिणः <i>atistriṇaḥ</i> or अतिस्त्रेः <i>atistreḥ</i>
L. अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रिणि <i>atistriṇi</i> or अतिस्त्रौ <i>atistrau</i>
V. अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>

* The neuter is said to be N.A.V. Sing. बहुश्रेयसी *bahusreyasī*, N.A.V. Dual बहुश्रेयसीनी *bahusreyasīnī*, N.A.V. Plur. बहुश्रेयसीनी *bahusreyasīnī*, Dat. Sing. बहुश्रेयस्यै (°स्ये ?) or °सीने *bahusreyasyai* (-sye ?) or -sīne, &c.

DUAL.

MASC.	FEM.	NEUT.
N.A.V. अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रिणी <i>atistrīṇī</i>
I.D.Ab. अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>
G.L. अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रिणोः <i>atistrīṇoḥ</i>

PLURAL.

MASC.	FEM.	NEUT.
N.V. अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रीणि <i>atistrīṇi</i>
A. { अतिस्त्रीन् <i>atistrīn</i> or अतिस्त्रियः <i>atistriyāḥ</i>	{ अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyāḥ</i>	अतिस्त्रीणि <i>atistrīṇi</i>
I. अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>
D. Ab. अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>
G. अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>
L. अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>

In the masculine final ई *i* is shortened to इ *i*, and the compound declined like कविः *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. vol. I. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

Bases in इ i and उ u, Masculine, Feminine, Neuter.

§ 230. There are masculine, feminine, and neuter bases in इ *i* and उ *u*. They are of frequent occurrence, and should be carefully committed to memory.

Adjectives in इ *i* are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. शुचिः *śuchiḥ*, masc. bright; शुचिः *śuchiḥ*, fem.; शुचि *śuchi*, neut.

The same applies to adjectives in उ *u*, except that they may form their feminine either without any change, or by adding ई *ī*. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadī*.

If the final उ *u* is preceded by more than one consonant, the fem. does not take ई *ī*. Thus पांडु *pāṇḍu*, pale; fem. पांडुः *pāṇḍuḥ*.

Some adjectives in उ *u* lengthen their vowel in the fem., and are then declined like वधूः *vadhūḥ*. Thus पंगुः *paṅguḥ*, lame; fem. पंगूः *paṅgūḥ*. Likewise कुरुः *kurūḥ*, a Kuru; fem. कुरूः *kurūḥ*: some compounds ending in ऊरुः *ūruḥ*, thigh, such as वामोरुः *vāmoruḥ*, with handsome thighs, fem. वामोरूः *vāmorūḥ*.

Bases in इ i.

Bases in उ u.

		SINGULAR.					
		MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Base	{	कवि <i>kaví</i> , poet	मति <i>matí</i> , thought	वारि <i>vári</i> , water	मृदु <i>mṛidú</i> , soft	मृदु <i>mṛidú</i> , soft	मृदु <i>mṛidú</i> , soft
N.	{	कविः <i>kaví-h</i>	मतिः <i>matí-h</i>	वारि <i>vári</i>	मृदुः <i>mṛidú-h</i>	मृदुः <i>mṛidú-h</i>	मृदु <i>mṛidú</i>
A.	{	कविं <i>kaví-m</i>	मतिं <i>matí-m</i>	वारि <i>vári</i>	मृदुं <i>mṛidú-m</i>	मृदुं <i>mṛidú-m</i>	मृदु <i>mṛidú</i>
I.	{	कविना <i>kaví-ná</i>	मत्या <i>maty-á</i>	वारिणा <i>vári-ná</i>	मृदुना <i>mṛidú-ná</i>	मृडा <i>mṛidv-á</i>	मृदुना <i>mṛidú-ná</i>
D.	{	कवये <i>kaváy-e</i>	मतये <i>matáy-e</i> or <i>maty-ai</i>	वारिणे <i>vári-ne</i>	मृदवे <i>mṛidáv-e</i>	मृदवे <i>mṛidáv-e</i> or <i>mṛidv-ai</i>	मृदुने <i>mṛidú-ne</i> or <i>mṛidáv-e</i>
Ab. G.	{	कवेः <i>kavé-h</i>	मतेः <i>maté-h</i> or <i>maty-áh</i>	वारिणः <i>vári-naḥ</i>	मृदोः <i>mṛidó-h</i>	मृदोः <i>mṛidó-h</i> or <i>mṛidv-áh</i>	मृदुनः <i>mṛidú-naḥ</i> or <i>mṛidó-h</i>
L.	{	कवौ <i>kavau</i>	मतौ <i>matau</i> or <i>maty-ám</i>	वारिणि <i>vári-ṇi</i>	मृदौ <i>mṛidau</i>	मृदौ <i>mṛidau</i> or <i>mṛidv-ám</i>	मृदुनि <i>mṛidú-ni</i> or <i>mṛidau</i>
V.	{	कवे <i>káve</i>	मते <i>máte</i>	वारि <i>vári</i> or वारे <i>váre</i> *	मृदो <i>mṛido</i>	मृदो <i>mṛido</i>	मृदु <i>mṛidu</i> or मृदो <i>mṛido</i> *
		DUAL.					
N. A. V.	{	कवी <i>kaví</i>	मती <i>matí</i>	वारिणी <i>vári-ṇí</i>	मृदू <i>mṛidú</i>	मृदू <i>mṛidú</i>	मृदुनी <i>mṛidú-ní</i>
I. D. Ab.	{	कविभ्यां <i>kaví-bhyám</i>	मतिभ्यां <i>matí-bhyám</i>	वारिभ्यां <i>vári-bhyám</i>	मृदुभ्यां <i>mṛidú-bhyám</i>	मृदुभ्यां <i>mṛidú-bhyám</i>	मृदुभ्यां <i>mṛidú-bhyám</i>
G. L.	{	कव्योः <i>kavy-óḥ</i>	मत्योः <i>maty-óḥ</i>	वारिणोः <i>vári-noḥ</i>	मृद्वोः <i>mṛidv-óḥ</i>	मृद्वोः <i>mṛidv-óḥ</i>	मृदुनोः <i>mṛidú-noḥ</i> or मृद्वोः <i>mṛidv-óḥ</i>
		PLURAL.					
N. V.	{	कवयः <i>kaváy-aḥ</i>	मतयः <i>matáy-aḥ</i>	वारिणि <i>vári-ṇi</i>	मृदवः <i>mṛidáv-aḥ</i>	मृदवः <i>mṛidáv-aḥ</i>	मृदूनि <i>mṛidú-ni</i>
A.	{	कवीन् <i>kaví-n</i>	मतीः <i>matí-h</i>	वारिणि <i>vári-ṇi</i>	मृदून् <i>mṛidú-n</i>	मृदूः <i>mṛidú-h</i>	मृदूनि <i>mṛidú-ni</i>
I.	{	कविभिः <i>kaví-bhiḥ</i>	मतिभिः <i>matí-bhiḥ</i>	वारिभिः <i>vári-bhiḥ</i>	मृदुभिः <i>mṛidú-bhiḥ</i>	मृदुभिः <i>mṛidú-bhiḥ</i>	मृदुभिः <i>mṛidú-bhiḥ</i>
D. Ab.	{	कविभ्यः <i>kaví-bhyaḥ</i>	मतिभ्यः <i>matí-bhyaḥ</i>	वारिभ्यः <i>vári-bhyaḥ</i>	मृदुभ्यः <i>mṛidú-bhyaḥ</i>	मृदुभ्यः <i>mṛidú-bhyaḥ</i>	मृदुभ्यः <i>mṛidú-bhyaḥ</i>
G.	{	कवीनां <i>kaví-nám</i> †	मतीनां <i>matí-nám</i>	वारिणां <i>vári-nám</i>	मृदूनां <i>mṛidú-nám</i>	मृदूनां <i>mṛidú-nám</i>	मृदूनां <i>mṛidú-nám</i>
L.	{	कविषु <i>kaví-shu</i>	मतिषु <i>matí-shu</i>	वारिषु <i>vári-shu</i>	मृदुषु <i>mṛidú-shu</i>	मृदुषु <i>mṛidú-shu</i>	मृदुषु ‡ <i>mṛidú-shu</i>

* The Guṇa in the Voc. Sing. of neuters in इ i, उ u, ऋ ri, is approved by Mādhyaṇḍini Vyāghrapād, as may be seen from the following verse: संबोधने तूशनसस्त्रिरूपं सांतं तथा नांतमयाप्यदंतं । माध्यन्दिनिर्विष्टं गुणं त्विगते नपुंसके व्याघ्रपदां वरिष्ठः ॥

† Nouns ending in short इ i, उ u, ऋ ri, and अ a, and having the accent on these vowels, may throw the accent on नां nám in the Gen. Plur. (Pāṇ. VI. 1, 177). Hence *matínám*, or, more usually, *matínám*.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc. कति *káti*

Acc. कति *káti*

Instr. कतिभिः *kátibhiḥ*

Dat. कतिभ्यः *kátibhyaḥ*

Abl. कतिभ्यः *kátibhyaḥ*

Gen. कतीनां *kátnām*

Loc. कतिषु *kátishu*

§ 232. सखि *sákhi*, friend, has two bases :

सखाय् *sákhāy* for the Aṅga, i. e. the strong base.

सखि *sákhi* for the Pada and Bha base.

It is irregular in some of its cases.

SINGULAR.	DUAL.	PLURAL.
N. सखा <i>sákhā</i>	सखायौ <i>sákhāyau</i>	सखायः <i>sákhāyaḥ</i>
A. सखायं <i>sákhāyam</i>	सखायौ <i>sákhāyau</i>	सखीन् <i>sákhīn</i>
I. सख्या <i>sákhya</i>	सखिभ्यां <i>sákhibhyām</i>	सखिभिः <i>sákhibhiḥ</i>
D. सख्ये <i>sákhye</i>	सखिभ्यां <i>sákhibhyām</i>	सखिभ्यः <i>sákhibhyaḥ</i>
Ab. सख्युः <i>sákhyaḥ</i>	सखिभ्यां <i>sákhibhyām</i>	सखिभ्यः <i>sákhibhyaḥ</i>
G. सख्योः <i>sákhyaḥ</i>	सख्योः <i>sákhyaḥ</i>	सखीनां <i>sákhīnām</i>
L. सख्यौ <i>sákhyaḥ</i>	सख्योः <i>sákhyaḥ</i>	सखिषु <i>sákhishu</i>
V. सखे <i>sákhe</i>	like Nom.	like Nom.

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base सुसखि *susakhi*, a good friend, masc.

SINGULAR.	DUAL.	PLURAL.
N. सुसखा <i>susakhā</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyaḥ</i> *
A. सुसखायं <i>susakhāyam</i>	सुसखायौ <i>susakhāyau</i>	सुसखीन् <i>susakhīn</i>
I. सुसखिना <i>susakhinā</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभिः <i>susakhibhiḥ</i>
D. सुसख्ये <i>susakhaye</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
Ab. सुसखेः <i>susakheḥ</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
G. सुसख्योः <i>susakheḥ</i>	सुसख्योः <i>susakhyoḥ</i>	सुसखीनां <i>susakhīnām</i>
L. सुसखौ <i>susakhau</i>	सुसख्योः <i>susakhyoḥ</i>	सुसखिषु <i>susakhishu</i>
V. सुसखे <i>susakhe</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyaḥ</i>

At the end of a neuter compound सखि *sakhi* is declined like वारि *vāri* (§ 230).

the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ are भानु *bhānu*, sun, वायु *vāyu*, wind, विष्णु *viṣṇu*, nom. prop. पीलु *pīlu*, as masc., is the name of a tree; as neuter, the name of its fruit (Sār. I. 8, 17). Feminine nouns in short उ are धेनुः *dhenuḥ*, cow, रज्जुः *rajjuḥ*, rope, तनुः *tanuḥ*, body.

* Siddh.-Kaum. vol. I. p. 112.

§ 233. पति *pati*, lord, is irregular :

SINGULAR.	DUAL.	PLURAL.
N. पतिः <i>pátih</i>	N. A. V. पती <i>pátī</i>	N. पतयः <i>pátayaḥ</i>
A. पतिं <i>pátim</i>	I. D. Ab. पतिभ्यां <i>pátibhyām</i>	A. पतीन् <i>pátīn</i>
I. पत्या <i>pátyā</i>	G. L. पत्योः <i>pátyoḥ</i>	I. पतिभिः <i>pátibhiḥ</i>
D. पत्ये <i>pátye</i>		D. Ab. पतिभ्यः <i>pátibhyaḥ</i>
Ab. G. पत्युः <i>pátyuḥ</i>		G. पतीनां <i>pátīnām</i>
L. पत्यौ <i>pátiau</i>		L. पतिषु <i>pátishu</i>
V. पते <i>páte</i>		V. पतयः <i>pátayaḥ</i>

पति *pati* at the end of compounds, e.g. भूपति *bhūpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pāṇ. iv. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सक्थि *sakthi*, thigh, are declined regularly like वारि *vāri*; but in the Bha cases they substitute the bases अक्ष्ण *akshṇ*, अस्थ्ण *asthṇ*, दध्ण *dadhṇ*, सकथ्ण *sakthṇ*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nāman*. (See note to § 203.)

Anga and Pada base अक्षि *akshi*, Bha base अक्ष्ण *akshṇ*.

SINGULAR.	DUAL.	PLURAL.
N.A. अक्षि <i>ākshi</i>	N.A.V. अक्षिणी <i>ākshinī</i>	N.A.V. अक्षिणि <i>ākshṇi</i>
I. अक्ष्णा <i>akshṇā</i>	I. D. Ab. अक्षिभ्यां <i>ākshibhyām</i>	I. अक्षिभिः <i>ākshibhiḥ</i>
D. अक्ष्णे <i>akshṇé</i>	G. L. अक्ष्णोः <i>akshṇoḥ</i>	D. Ab. अक्षिभ्यः <i>ākshibhyaḥ</i>
Ab. G. अक्ष्णः <i>akshṇāḥ</i>		G. अक्ष्णां <i>akshṇām</i>
L. अक्षिण <i>akshṇi</i> and अक्षणि <i>akshṇi</i>		L. अक्षिषु <i>ākshishu</i>
V. अक्षे <i>ākshē</i> (or अक्षि <i>ākshi</i>)		

Bases in चृ ri, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

	SINGULAR.	
I.	MASC.	FEM. NEUT.
Base	नप्तृ <i>nāptri</i> , grandson	स्वसृ <i>svásrī</i> , sister धातृ <i>dhātrī</i> , providence
N.	नप्ता <i>nāptā</i>	स्वसा <i>svásā</i> धातृ <i>dhātrī</i>
A.	नप्तारं <i>nāptār-am</i>	स्वसारं <i>svásār-am</i> धातृ <i>dhātrī</i>
I.	नप्ता <i>nāptri-ā</i>	स्वस्रा <i>svásr-ā</i> धातृणा <i>dhātrī-ṇā</i> or धात्रा <i>dhātrā*</i>
D.	नप्ते <i>nāptri-e</i>	स्वस्रे <i>svásr-e</i> धातृणे <i>dhātrī-ṇe</i> or धात्रे <i>dhātré</i>
Ab. G.	नप्तुः <i>nāptuḥ</i>	स्वसुः <i>svásuḥ</i> धातृणः <i>dhātrī-ṇaḥ</i> or धातुः <i>dhātúḥ</i>
L.	नप्तरि <i>nāptar-i</i>	स्वसरि <i>svásar-i</i> धातृणि <i>dhātrī-ṇi</i> or धात्रि <i>dhātrī</i>
V.	नप्तः <i>nāptaḥ(r)</i>	स्वसः <i>svásah(r)</i> धातृ <i>dhātrī</i> or धातः <i>dhātah(r)</i>

* If चृ ri has Udātta and becomes र r and is preceded by a consonant, the feminine and the Ajādi Asarvanāmasthāna cases have the Udātta.

PLURAL.

N. नम्रारः <i>náptár-aḥ</i>	स्वसारः <i>svásár-aḥ</i>	धातृणि <i>dhátṛi-ṇi</i>
A. नमृन् <i>náptṛi-n</i>	स्वसृः <i>svásṛi-ḥ</i>	धातृणि <i>dhátṛi-ṇi</i>
I. नमृभिः <i>náptṛi-bhiḥ</i>	स्वसृभिः <i>svásṛi-bhiḥ</i>	धातृभिः <i>dhátṛi-bhiḥ</i>
D. नमृभ्यः <i>náptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svásṛi-bhyaḥ</i>	धातृभ्यः <i>dhátṛi-bhyaḥ</i>
Ab. नमृभ्यः <i>náptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svásṛi-bhyaḥ</i>	धातृभ्यः <i>dhátṛi-bhyaḥ</i>
G. नमृणां <i>náptṛi-ṇām</i>	स्वसृणां <i>svásṛi-ṇām</i> (Ved. <i>svásráṇām</i>)	धातृणां <i>dhátṛi-ṇām</i>
L. नमृषु <i>náptṛi-shu</i>	स्वसृषु <i>svásṛi-shu</i>	धातृषु <i>dhátṛi-shu</i>

DUAL.

N. A. V. नम्रायै <i>náptár-au</i>	स्वसारौ <i>svásár-au</i>	धातृणौ <i>dhátṛi-ṇi</i>
I. D. Ab. नमृभ्यां <i>náptṛi-bhyām</i>	स्वसृभ्यां <i>svásṛi-bhyām</i>	धातृभ्यां <i>dhátṛi-bhyām</i>
G. L. नम्रोः <i>náptṛi-ṣṭ</i>	स्वस्रोः <i>svásṛi-ṣṭ</i>	धातृणोः <i>dhátṛi-ṇoḥ</i>

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc.

Dual, and Nom. Plur., by not lengthening the *a* before the *r*.

Base पितृ *pitṛi*, मातृ *mātṛi*.

SINGULAR.

DUAL.

PLURAL.

MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. पिता <i>pitá</i>	माता <i>mātá</i>	पितरौ	मातरौ	पितरः <i>pitár-aḥ</i>	मातरः <i>mátár-aḥ</i>
A. पितरं <i>pitár-am</i>	मातरं <i>mátár-am</i>	पितरौ	मातरौ	पितृन् <i>pitṛi-n</i>	मातृः <i>mātṛi-ḥ</i>
I. पित्रा <i>pitṛ-ā</i>	मात्रा <i>mātr-ā</i>	पितृभ्यां	मातृभ्यां	पितृभिः <i>pitṛi-bhiḥ</i>	मातृभिः <i>mātṛi-bhiḥ</i>
D. पित्रे <i>pitṛ-é</i>	मात्रे <i>mātr-é</i>	पितृभ्यां	मातृभ्यां	पितृभ्यः <i>pitṛi-bhyaḥ</i>	मातृभ्यः <i>mātṛi-bhyaḥ</i>
Ab. पितुः <i>pitúḥ</i>	मातुः <i>mātuḥ</i>	पितृभ्यां	मातृभ्यां	पितृभ्यां	मातृभ्यां
G. पितुः <i>pitúḥ</i>	मातुः <i>mātuḥ</i>	पित्रोः	मात्रोः	पितृणां <i>pitṛi-ṇām</i>	मातृणां <i>mātṛi-ṇām</i>
L. पितरि <i>pitár-i</i>	मातरि <i>mátár-i</i>	पितरौ	मातरौ	पितृषु <i>pitṛi-shu</i>	मातृषु <i>mātṛi-shu</i>
V. पितः <i>pitáḥ(r)</i>	मातः <i>mátáḥ(r)</i>	पितरौ	मातरौ	पितरः <i>pitáraḥ</i>	मातरः <i>mátáraḥ</i>

* After the first model are declined most *nomina actoris* derived from verbs by the suffix *तृ* *tri* : दातृ *dātṛi*, giver ; कर्तृ *karṛi*, doer ; त्वष्टृ *tváshṭṛi*, carpenter ; होतृ *hótṛi*, sacrificer ; भर्तृ *bhartṛi*, husband.

After the second model are declined masculines, such as भ्रातृ *bhrátṛi*, brother ; जामातृ *jámātṛi*, son-in-law ; देवृ *devṛi*, husband's brother ; सव्येष्टृ *savyeṣṭṛi*, a charioteer : and feminines, such as दुहितृ *duhitṛi*, daughter ; ननंदृ *nánandṛi* or नानंदृ *nānandṛi*, husband's sister ; यातृ *yátṛi*, husband's brother's wife. Most terms of relationship in *चृ* *ri* (except स्वसृ *svásṛi*, sister, and नमृ *náptṛi*, grandson) do not lengthen their *अ* *ar*.

Note—If words in *चृ* *ri* are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ई *ī* ; कर्तृ *karṛi*, fem. कर्त्री *karṛī*, like नदी *nadī*.

§ 236. क्रोष्टृ *króshṭu*, a jackal, is irregular ; but most of its irregularities may be explained by admitting two bases, क्रोष्टृ *króshṭu* (like मृदु *mṛidu*) and क्रोष्टृ *króshṭṛi* (like नमृ *napṛi*).

SINGULAR.	DUAL.	PLURAL.
N. क्रोष्टा <i>kroshṭā</i>	N.A.V. क्रोष्टारौ <i>kroshṭārau</i>	N. क्रोष्टारः <i>kroshṭārah</i>
A. क्रोष्टारं <i>kroshṭāram</i>		A. क्रोष्टान् <i>kroshṭān</i>
I. { क्रोष्टुना <i>kroshṭunā</i> क्रोष्ट्रा <i>kroshṭrā</i>	I.D.Ab. क्रोष्टुभ्यां <i>kroshṭubhyām</i>	I. क्रोष्टुभिः <i>kroshṭubhiḥ</i>
D. { क्रोष्टवे <i>kroshṭave</i> क्रोष्ट्रे <i>kroshṭre</i>		D.Ab. क्रोष्टुभ्यः <i>kroshṭubhyaḥ</i>
Ab.G. { क्रोष्टोः <i>kroshṭoḥ</i> क्रोष्टुः <i>kroshṭuḥ</i>	G.L. { क्रोष्टोः <i>kroshṭvoḥ</i> क्रोष्ट्रोः <i>kroshṭroḥ</i>	G. क्रोष्टूनां <i>kroshṭūnām</i>
L. { क्रोष्टौ <i>kroshṭau</i> क्रोष्टरि <i>kroshṭari</i>		L. क्रोष्टुषु <i>kroshṭuḥ</i>
V. क्रोष्टो <i>kroshṭo</i>		

The base क्रोष्ट *kroshṭri* is the only one admissible as Aṅga, i.e. in the strong cases, excepting the Vocative. (हे क्रोष्टः *he kroshṭaḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु *kroshṭu* is the only one admissible as Pada, i.e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टून् *kroshṭūn* only. (Pāp. VII. I, 95-97.)

Those who admit क्रोष्टून् *kroshṭūn* as Acc. Plur. likewise admit क्रोष्टु *kroshṭum* as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोष्ट्री *kroshṭrī*, declined like नदी *nadī*.

§ 237. नृ *nṛi*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛi*, except in the Gen. Plural, where it may be either नृणां *nṛṇām* or नृणाम् *nṛṇām*. (Pāp. VI. 4, 6.)

SINGULAR.	DUAL.	PLURAL.
N. ना <i>nā</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>
A. नरं <i>nāram</i>	नरौ <i>nārau</i>	नृन् <i>nṛṇ</i>
I. वा <i>nṛā</i>	नृभ्यां <i>nṛibhyām</i> *	नृभिः <i>nṛibhiḥ</i>
D. चे <i>nṛé</i> (Ved. <i>nāre</i>)	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyaḥ</i>
Ab. नुः <i>nūḥ</i>	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyaḥ</i>
G. नुः <i>nūḥ</i> (Ved. <i>nārah</i>)	नोः <i>nṛóḥ</i>	नृणां <i>nṛṇām</i> or नृणाम् <i>nṛṇām</i> (Ved. <i>nārdām</i>)
L. नरि <i>nāri</i>	नोः <i>nṛóḥ</i>	नृषु <i>nṛishú</i>
V. नः <i>nāḥ</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>

The feminine is नारी *nārī*.

2. Bases ending in अ a and आ ā.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us*, *a*, *um* in Latin,

* The accent may be on the first or on the second syllables in the Pada cases beginning with भृ *bh* and सृ *s*. (Pāp. VI. I, 184.)

and *os, η, ov* in Greek. The case-terminations are peculiar, and it is best to learn *कांतः kántaḥ*, *कांता kántá*, *कांतं kántam* by heart in the same manner as we learn *bonus, bona, bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

SINGULAR.

MASC.	FEM.	NEUT.
Base कांत <i>kántá</i>	कांता <i>kántá</i>	कांत <i>kántá</i>
N. कांतः <i>kántaḥ</i>	कांता <i>kántá</i>	कांतं <i>kántam</i>
A. कांतं <i>kántam</i>	कांतां <i>kántám</i>	कांतं <i>kántam</i>
I. कांतेन <i>kánténa</i>	कांतया <i>kántáyá</i>	कांतेन <i>kánténa</i>
D. कांताय <i>kántáyā</i>	कांतायै <i>kántáyai</i>	कांताय <i>kántáyā</i>
Ab. कांतात् <i>kántát</i>	कांतायाः <i>kántáyāḥ</i>	कांतात् <i>kántát</i>
G. कांतस्य <i>kántásya</i>	कांतायाः <i>kántáyāḥ</i>	कांतस्य <i>kántásya</i>
L. कांते <i>kánté</i>	कांतायां <i>kántáyām</i>	कांते <i>kánté</i>
V. कांत <i>kánta</i>	कांते <i>kánte</i> *	कांत <i>kánta</i>

DUAL.

N. A. V. कांतौ <i>kántau</i>	कांते <i>kánté</i>	कांते <i>kánté</i>
I. D. Ab. कांताभ्यां <i>kántábhyaṃ</i>	कांताभ्यां <i>kántábhyaṃ</i>	कांताभ्यां <i>kántábhyaṃ</i>
G. L. कांतयोः <i>kántáyoh</i>	कांतयोः <i>kántáyoh</i>	कांतयोः <i>kántáyoh</i>

PLURAL.

N. V. कांताः <i>kántāḥ</i>	कांताः <i>kántāḥ</i>	कांतानि <i>kántāni</i>
A. कांतान् <i>kántān</i>	कांताः <i>kántāḥ</i>	कांतानि <i>kántāni</i>
I. कांतैः <i>kántaiḥ</i>	कांताभिः <i>kántābhiḥ</i>	कांतैः <i>kántaiḥ</i>
D. Ab. कांतेभ्यः <i>kántébhyaḥ</i>	कांताभ्यः <i>kántābhyaḥ</i>	कांतेभ्यः <i>kántébhyaḥ</i>
G. कांतानां <i>kántānām</i>	कांतानां <i>kántānām</i>	कांतानां <i>kántānām</i>
L. कांतेषु <i>kántéshu</i>	कांतासु <i>kántāsu</i>	कांतेषु <i>kántéshu</i>

Note—Certain adjectives in *अः aḥ*, *आ á*, *अं am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in आ á, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in *आ á*, such as *पा pá*, *ध्मा dhma*. They are declined in the same way in the masculine and feminine gender. In the neuter the final *आ á* is shortened, and the word declined like *कांतं kántam*.

Anga and Pada base *विश्रपा viśrapá*, Bha base *विश्रप् viśrap*, all-preserving, (masc. and fem.) The neuter is declined like *कांतं kántam* (§ 238).

* Bases in *आ á*, meaning mother, form their Vocative in *अ a*; e. g. *अक्का akka*, *अंब amba*, *अल्ला alla*! But *अंबाडा ambáḍá*, *अंबाला ambáḷá*, and *अंबिका ambiká* form the regular Vocatives *अंबाडे ambáḍe*, *अंबाले ambáḷe*, *अंबिके ambike*.

MASCULINE AND FEMININE.

	SINGULAR.	DUAL.	PLURAL.
N. V.	विश्वपाः <i>viśvapā-ḥ</i>	विश्वपौ <i>viśvapau</i>	विश्वपाः <i>viśvapā-ḥ</i>
A.	विश्वपां <i>viśvapā-m</i>	विश्वपौ <i>viśvapau</i>	विश्वपः <i>viśvap-aḥ</i>
I.	विश्वपा <i>viśvap-ā</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभिः <i>viśvapā-bhiḥ</i>
D.	विश्वपे <i>viśvap-e</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
Ab.	विश्वपः <i>viśvap-aḥ</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
G.	विश्वपः <i>viśvap-aḥ</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपां <i>viśvap-ām</i>
L.	विश्वपि <i>viśvap-i</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपासु <i>viśvapā-su</i>
NEUTER.			
N.	विश्वपं <i>viśvapam</i>	विश्वपे <i>viśvape</i>	विश्वपानि <i>viśvapāni</i> , &c.

Decline सोमपाः *somapāḥ*, Soma drinker ; शंखध्माः *śaṅkhadhmāḥ*, shell-blower ; धनदाः *dhanadāḥ*, wealth giver.

§ 240. Masculines in **आ** *ā*, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*.

	SINGULAR.	DUAL.	PLURAL.
N.V.	हाहाः <i>hāhāḥ</i>	हाहौ <i>hāhau</i>	हाहाः <i>hāhāḥ</i>
A.	हाहां <i>hāhām</i>	हाहौ <i>hāhau</i>	हाहान् <i>hāhān</i> *
I.	हाहा <i>hāhā</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभिः <i>hāhābhiḥ</i>
D.	हाहै <i>hāhai</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
Ab.	हाहाः <i>hāhāḥ</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
G.	हाहाः <i>hāhāḥ</i>	हाहौ <i>hāhauḥ</i>	हाहां <i>hāhām</i>
L.	हाहे <i>hāhe</i>	हाहौ <i>hāhauḥ</i>	हाहासु <i>hāhāsu</i>

CHAPTER IV.

DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in **अस्** *as*, like मनस् *mānas*, mind, the declension of सुमनस् *sumānas*, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

* The Sâr. I. 6, 38, gives the optional form हाहाः *hāhāḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rûpâvali, p. 9 b.

all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*, जलमुची *jalamuchī*, जलमुंचि *jalamuñchi*. In the declension of nouns with changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives* in अ *a* form their feminines in आ *ā*. Ex. प्रिय *priya*, dear, masc. प्रियः *priyaḥ*, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कान्त *kānta* (§ 238).

§ 244. Certain adjectives derived by अक *aka* form their feminines in इका *ikā*. Ex. पाचक *pāchaka*, cooking, masc. पाचकः *pāchakaḥ*, fem. पाचिका *pāchikā*, neut. पाचकं *pāchakam*. Likewise masc. सर्वकः *sarvakaḥ*, fem. सर्विका *sarvikā*, every; कारकः *kārakaḥ*, doing, कारिका *kārikā*; इहत्यकः *ihatyakaḥ*, present here, इहत्यिका *ihatyikā*. But क्षिपका *kshipakā*, fem. one who sends; कन्यका *kanyakā*, fem. maiden; चटका *chaṭakā*, fem. sparrow; तारका *tārakā*, fem. star. Sometimes both forms occur; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in च् *ri* and in न् *n* take ई *ī* as the sign of the feminine: कर्तृ *kartṛi*, doer, कर्त्री *kartṛī* (§ 235); दंडिन् *daṇḍin*, a mendicant, दंडिनी *daṇḍinī* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच् *prāch*, प्राची *prāchī* (§ 181); श्वन् *śvan*, dog, शुनी *śunī* (§ 199); भवत् *bhavat*, भवती *bhavatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī*: पीवन् *pīvan*, fat, पीवरी *pīvarī* (§ 193).

§ 246. Many adjectives in अ *a* form their feminine base in ई *ī* (§ 225), instead of आ *ā*: तृणमयः *trīṇamayaḥ*, made of grass, तृणमयी *trīṇamayī*; देवः *devaḥ*, god, divine, देवी *devī*; तरुणः *taruṇaḥ* or तलुनः *talunaḥ*, a youth, तरुणी *taruṇī*; कुमारः *kumāraḥ*, a boy, कुमारी *kumārī*; गोपः *gopaḥ*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd; नर्तकः *nartakaḥ*, actor, नर्तकी *nartakī*; मृगः *mṛgaḥ*, a deer, मृगी *mṛgī*, a doe; सूकरः *sūkaraḥ*, boar, सूकरी *sūkārī*; कुम्भकारः *kumbhakāraḥ*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyaḥ*, fish, forms मत्सी *matsī* (य *ya* being expunged before ई *ī*); मनुष्यः *manuṣyaḥ*, man, मनुषी *manuṣī*.

§ 247. Certain adjectives in तः *taḥ*, expressive of colour, form their feminine either in ता *tā* or in नी *nī*: श्वेतः *śyetaḥ*, white, श्वेता *śyeta*, श्वेती *śyentī*; एतः *etaḥ*, variegated, एता *etā* or एनी *enī*; रोहितः *rohitāḥ*, red, रोहिता *rohitā* or रोहिणी *rohiṇī*, but श्वेतः *śvetaḥ*, white, श्वेता *śvetā*; अश्विता *asitā*, white; पलिता *palitā*, grey-haired.

* गुणवचन *guṇavachana*, the name for adjective, occurs in Pāṇ. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus

अजः *ajāḥ*, goat, forms अजा *ajā*. अश्वः *aśvaḥ*, horse, forms अश्वा *aśvā*.

बालः *bālaḥ*, boy, forms बाला *bālā*.

शूद्रः *śūdraḥ*, a Śūdra, forms { शूद्रा *śūdrā*, a woman of the Śūdra caste.
शूद्री *śūdrī*, the wife of a Śūdra.

मातुलः *mātulaḥ*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulānī*, an uncle's wife.

आचार्यः *āchāryaḥ*, teacher, forms आचार्यानी *āchāryānī**, wife of the teacher; but आचार्या *āchāryā*, a female teacher.

पतिः *patiḥ*, lord, forms पत्नी *patnī*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *īyas* (§ 206); the Superlative by तम *tama*, or इष्ठ *ishṭha*†. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛi*, man, form नृतमः *nṛitamah*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*‡, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्णे *pūrvāhṇe*, in the forenoon, पूर्वाह्णतरे *pūrvāhṇetare*, earlier in the forenoon (Pāṇ. VI. 3, 17). From पचति *pachati*, he cooks, पचतितरां *pachatitarām*, he cooks better (Pāṇ. v. 3, 57), पचतितमां *pachatitamām*, he cooks best (Pāṇ. v. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prāch* (§ 180), प्राक्तरा *prāktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तर *dhanavattara*; from विद्वस् *vidvas* (§ 204), विद्वत्तम *vidvattama*; from प्रत्यच् *pratyach* (§ 181), प्रत्यक्तरा *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथितरः *supathintaraḥ*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *īyas* and इष्ठ *ishṭha* are never added to the secondary suffixes नृ *nṛi*, मत् *mat*, वत् *vat*, वल *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *īyaḥ* and इष्ठ *ishṭha*, the suffixes are dropt, and the ईयः *īyaḥ* and इष्ठ *ishṭha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयस् *bal-īyas*, बलिष्ठ *bal-ishṭha*. दोग्धृ *dogdhṛi*, milking, दोहीयस् *doh-īyas*, दोहिष्ठ *doh-ishṭha*. स्रग्विन् *sragvin*, garlanded, स्रजीयस् *sraj-īyas*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयस् *mat-īyas*, मतिष्ठ *mat-ishṭha*.

* On the dental न् *n*, see Gaṇa Kshubhnādi in the Kāś.-Vṛitti.

† Before तर *tara* and तम *tama* adjectives retain their accent; before ईयस् *īyas* and इष्ठ *ishṭha* they throw it on their first syllable (Pāṇ. III. 1, 4; VI. 1, 197). There are a few exceptions.

‡ Feminines in ई, derived from masculines, must shorten the ई before तर *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणितरा *brāhmaṇitarā*. Other feminines in ई or ऊ may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रितरा *stritarā*. Also श्रेयसीतरा *śreyasītarā* or श्रेयसितरा *śreyasitarā*; विदुषीतरा *viduṣītarā* or विदुषितरा *viduṣitarā* (Pāṇ. VI. 3, 43-45).

§ 252. Other adjectives, too, lose their derivative elements before ईयस् *īyas* and इश् *ishṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpah*, bad ; पापीयस् *pāp-īyas*, worse ; पापिष्ठ *pāp-ishṭha*, worst.

	SECOND BASE.	COMPARATIVE.	SUPERLATIVE.
1. अंतिक <i>antika</i> , near	नेद् <i>ned</i>	नेदीयस् <i>nedīyas</i>	नेदिष्ठ <i>nedishṭha</i>
2. अल्प <i>alpa</i> , small	कन् <i>kan</i>	कनीयस् <i>kaniyas</i> or अल्पीयस् <i>alpīyas</i>	कनिष्ठ <i>kanishṭha</i> अल्पिष्ठ <i>alpishṭha</i>
3. उरु <i>uru</i> , wide	वर् <i>var</i>	वरीयस् <i>varīyas</i>	वरिष्ठ <i>varishṭha</i>
4. चञ्चु <i>riju</i> , straight	चञ्ज <i>rij</i>	चञ्जीयस् <i>rijīyas</i> Vedic रञ्जीयस् <i>rañjīyas</i>	चञ्जिष्ठ <i>rijishṭha</i> रञ्जिष्ठ <i>rañjishṭha</i> *
5. कृश <i>kṛśa</i> , lean	क्रश <i>kras</i>	क्रशीयस् <i>krashtīyas</i>	क्रशिष्ठ <i>krasishṭha</i>
6. क्षिप्र <i>kshipra</i> , quick	क्षेप् <i>kshep</i>	क्षेपीयस् <i>kshēptīyas</i>	क्षेपिष्ठ <i>kshēpishṭha</i>
7. क्षुद्र <i>kshudra</i> , mean	क्षोद् <i>kshod</i>	क्षोदीयस् <i>kshodīyas</i>	क्षोदिष्ठ <i>kshodishṭha</i>
8. गुरु <i>guru</i> , heavy	गर् <i>gar</i>	गरीयस् <i>garīyas</i>	गरिष्ठ <i>garishṭha</i>
9. तृप्त <i>tripra</i> , satisfied	तप् <i>trap</i>	तपीयस् <i>trapīyas</i>	तपिष्ठ <i>trapishṭha</i>
10. दीर्घ <i>dīrgha</i> , long	द्राघ् <i>drāgh</i>	द्राघीयस् <i>drāghīyas</i>	द्राघिष्ठ <i>drāghishṭha</i>
11. दूर <i>dūra</i> , far	दव् <i>dav</i>	दवीयस् <i>davīyas</i>	दविष्ठ <i>davishṭha</i>
12. दृढ <i>drīḍha</i> , firm	द्रद् <i>dradḥ</i>	द्रढीयस् <i>dradhtīyas</i>	द्रदिष्ठ <i>dradhishtṭha</i>
13. परिवृढ <i>parivṛidha</i> , exalted	परिव्रद् <i>parivradḥ</i>	परिव्रदीयस् <i>parivradhtīyas</i>	परिव्रदिष्ठ <i>parivradhishṭha</i>
14. पृथु <i>prithu</i> , broad	प्रथ् <i>prath</i>	प्रपीयस् <i>prathīyas</i>	प्रथिष्ठ <i>prathishṭha</i>
15. प्रशस्य <i>praśasya</i> , praiseworthy	अ <i>śra</i> or ज्य <i>jya</i>	श्रेयस् <i>śreyas</i> ज्यायस् <i>jyāyas</i>	श्रेष्ठ <i>śreshṭha</i> ज्येष्ठ <i>jyeshṭha</i> †
16. प्रिय <i>priya</i> , dear	प्र <i>pra</i>	प्रेयस् <i>preyas</i>	प्रेष्ठ <i>preshṭha</i>
17. बहु <i>bahu</i> , many	भू <i>bhū</i>	भूयस् <i>bhūyas</i>	भूयिष्ठ <i>bhūyishṭha</i>
18. बहुल <i>bahula</i> , frequent	बंह् <i>bamh</i>	बंहीयस् <i>bamhtīyas</i>	बंहिष्ठ <i>bamhishṭha</i> †
19. भृश <i>bhṛśa</i> , excessive	भ्रश् <i>bhraś</i>	भ्रशीयस् <i>bhraśhtīyas</i>	भ्रशिष्ठ <i>bhraśishṭha</i>
20. मृदु <i>mṛidu</i> , soft	म्रद् <i>mrād</i>	म्रदीयस् <i>mradīyas</i>	म्रदिष्ठ <i>mradishṭha</i>
21. युवन् <i>yuvan</i> , young	यव् <i>yav</i> or कन् <i>kan</i>	यवीयस् <i>yavīyas</i> कनीयस् <i>kaniyas</i>	यविष्ठ <i>yavishṭha</i> कनिष्ठ <i>kanishṭha</i> †
22. वाढ <i>vādha</i> , firm	साध् <i>sādḥ</i>	साधीयस् <i>sādhtīyas</i>	साधिष्ठ <i>sādhishtṭha</i> ‡
23. वृद्ध <i>vṛiddha</i> , old	वर्ष <i>varsh</i> or ज्य <i>jya</i>	वर्षीयस् <i>varshīyas</i> ज्यायस् <i>jyāyas</i>	वर्षिष्ठ <i>varshishṭha</i> ज्येष्ठ <i>jyeshṭha</i>
24. वृन्दारक <i>vṛindāraka</i> , beautiful	वृद् <i>vṛind</i>	वृंदीयस् <i>vṛindīyas</i>	वृदिष्ठ <i>vṛindishṭha</i>
25. स्थिर <i>sthira</i> , firm	स्थ <i>stha</i>	स्थयस् <i>stheyas</i>	स्थेष्ठ <i>stheshtṭha</i>
26. स्थूल <i>sthūla</i> , strong	स्थव् <i>sthav</i>	स्थवीयस् <i>sthavīyas</i>	स्थविष्ठ <i>stharishṭha</i>
27. स्फिर <i>sphira</i> , thick	स्फ <i>spha</i>	स्फेयस् <i>sphēyas</i>	स्फेष्ठ <i>spheshṭha</i>
28. ह्रस्व <i>hrasva</i> , short	ह्रस् <i>hras</i>	ह्रसीयस् <i>hrashtīyas</i>	ह्रसिष्ठ <i>hrasishṭha</i>

* Pân. VI. 4, 162.

† See Phitsûtra, ed. Kielhorn, I. 7; 23 (20).

‡ Pân. v. 3, 63.

CHAPTER V.

NUMERALS.

§ 253.

Cardinals.

- 1 १ एकः, एका, एकं, *ékaḥ, éká, ékam*, one. (Base एक *eka*.)
 2 २ द्वौ, द्वे, द्वे, *dvaú, dvé, dvé*, two. (Base द्व *dva*; in comp. द्वि *dvi*.)
 3 ३ त्रयः, तिस्रः, त्रीणि, *tráyah, tísrah, tríni*, three. (Base त्रि *tri*.)
 4 ४ चत्वारः, चतस्रः, चत्वारि, *chatvárah, chátasrah, chatvári*, four. (Base चतुर् *chatur*.)
 5 ५ पंच *páncha*, m. f. n. five. (Base पंचत् *pañchan*.)
 6 ६ षट् *shát*, m. f. n. six. (Base षष् *shash*.)
 7 ७ सप्त *saptá*, m. f. n. seven. (Base सप्तत् *saptan*.)
 8 ८ अष्टौ *ashtauú*, m. f. n. eight. (Base अष्टन् *ashtan*.)
 9 ९ नव *náva*, m. f. n. nine. (Base नवन् *navan*.)
 10 १० दश *dáśa*, m. f. n. ten. (Base दशन् *daśan*.)
 11 ११ एकादश *ékādaśa*, eleven. (Base as in दशन् *daśan*.)
 12 १२ द्वादश *dvādaśa*.
 13 १३ त्रयोदश *tráyodaśa*.
 14 १४ चतुर्दश *cháturdaśa*.
 15 १५ पंचदश *pāñchadaśa*.
 16 १६ षोडश *shōḍaśa*.
 17 १७ सप्तदश *saptādaśa*.
 18 १८ अष्टादश *ashṭādaśa*.
 19 १९ नवदश *nāvadaśa* or
 ऊनविंशतिः *ūnavimśatiḥ*.
 20 २० विंशतिः *vimśatiḥ*, fem.
 21 २१ एकविंशतिः *ekavimśatiḥ*.
 22 २२ द्वाविंशतिः *dvāvimśatiḥ*.
 23 २३ त्रयोविंशतिः *trayovimśatiḥ*.
 24 २४ चतुर्विंशतिः *chaturvimśatiḥ*.
 25 २५ पंचविंशतिः *pāñcharimśatiḥ*.
 26 २६ षड्विंशतिः *shadvimśatiḥ*.
 27 २७ सप्तविंशतिः *saptavimśatiḥ*.
 28 २८ अष्टाविंशतिः *ashṭavimśatiḥ*.
 29 २९ नवविंशतिः *navavimśatiḥ*.
 30 ३० त्रिंशत् *trimśat*, fem.
 31 ३१ एकत्रिंशत् *ekatrimśat*.
 32 ३२ द्वात्रिंशत् *dvātrimśat*.
 33 ३३ त्रयस्त्रिंशत् *trayastrimśat*.
 34 ३४ चतुस्त्रिंशत् *chatustrimśat*.
 35 ३५ पंचत्रिंशत् *pāñchatrimśat*.
 36 ३६ षट्त्रिंशत् *shattrimśat*.
 37 ३७ सप्तत्रिंशत् *saptatrimśat*.
 38 ३८ अष्टात्रिंशत् *ashṭātrimśat*.
 39 ३९ नवत्रिंशत् *navatrimśat*.
 40 ४० चत्वारिंशत् *chatvārimśat*, fem.
 41 ४१ एकचत्वारिंशत् *ekachatvārimśat*.
 42 ४२ द्वाचत्वारिंशत् *dvāchatvārimśat* or
 द्विचत्वारिंशत् *dvichatvārimśat*.
 43 ४३ त्रयश्चत्वारिंशत् *trayaśchatvārimśat* or
 त्रिचत्वारिंशत् *trichatvārimśat*.
 44 ४४ चतुश्चत्वारिंशत् *chatuschatvārimśat*.
 45 ४५ पंचचत्वारिंशत् *pāñchachatvārimśat*.
 46 ४६ षट्चत्वारिंशत् *shatchatvārimśat*.
 47 ४७ सप्तचत्वारिंशत् *saptachatvārimśat*.
 48 ४८ अष्टचत्वारिंशत् *ashṭachatvārimśat* or
 अष्टचत्वारिंशत् *ashṭachatvārimśat*.
 49 ४९ नवचत्वारिंशत् *navachatvārimśat*.
 50 ५० पंचाशत् *pāñchāśat*, fem.
 51 ५१ एकपंचाशत् *ekapañchāśat*.
 52 ५२ द्वापंचाशत् *dvāpañchāśat* or
 द्विपंचाशत् *dvipañchāśat*.
 53 ५३ त्रयःपंचाशत् *trayaḥpañchāśat* or
 त्रिपंचाशत् *tripañchāśat*.

- 54 ५४ चतुःपंचाशत् *chatuḥpañchāśat*.
 55 ५५ पंचपंचाशत् *pañchapañchāśat*.
 56 ५६ षट्पंचाशत् *ṣaṭpañchāśat*.
 57 ५७ सप्तपंचाशत् *saptapañchāśat*.
 58 ५८ अष्टापंचाशत् *aṣṭapañchāśat* or
 अष्टपंचाशत् *aṣṭapañchāśat*.
 59 ५९ नवपंचाशत् *navapañchāśat*.
 60 ६० षष्टिः *ṣaṣṭiḥ*, fem.
 61 ६१ एकषष्टिः *ekashaṣṭiḥ*.
 62 ६२ द्वाषष्टिः *dvāṣṣaṣṭiḥ* or
 द्विषष्टिः *dvishaṣṭiḥ*.
 63 ६३ त्रयःषष्टिः *trayaḥṣaṣṭiḥ* or
 त्रिषष्टिः *trishaṣṭiḥ*.
 64 ६४ चतुष्पष्टिः *chatuṣṣaṣṭiḥ*.
 65 ६५ पंचषष्टिः *pañchaṣaṣṭiḥ*.
 66 ६६ षट्षष्टिः *ṣaṭṣaṣṭiḥ*.
 67 ६७ सप्तषष्टिः *saptaṣaṣṭiḥ*.
 68 ६८ अष्टाषष्टिः *aṣṭāṣaṣṭiḥ* or
 अष्टषष्टिः *aṣṭaṣaṣṭiḥ*.
 69 ६९ नवषष्टिः *navashaṣṭiḥ*.
 70 ७० सप्ततिः *saptatiḥ*, fem.
 71 ७१ एकसप्ततिः *ekasaptatiḥ*.
 72 ७२ द्वासप्ततिः *dvāsaptatiḥ* or
 द्विसप्ततिः *disaptatiḥ*.
 73 ७३ त्रयःसप्ततिः *trayaḥsaptatiḥ* or
 त्रिसप्ततिः *trisaptatiḥ*.
 74 ७४ चतुःसप्ततिः *chatuḥsaptatiḥ*.
 75 ७५ पंचसप्ततिः *pañchasaptatiḥ*.
 76 ७६ षट्सप्ततिः *ṣaṭsaptatiḥ*.

- 77 ७७ सप्तसप्ततिः *saptasaptatiḥ*.
 78 ७८ अष्टासप्ततिः *aṣṭāṣaptatiḥ* or
 अष्टसप्ततिः *aṣṭasaptatiḥ*.
 79 ७९ नवसप्ततिः *navasaptatiḥ*.
 80 ८० अशीतिः *aśītiḥ*.
 81 ८१ एकाशीतिः *ekāśītiḥ*.
 82 ८२ द्वाशीतिः *dvyaśītiḥ*.
 83 ८३ त्र्यशीतिः *tryaśītiḥ*.
 84 ८४ चतुरशीतिः *chaturaśītiḥ*.
 85 ८५ पंचाशीतिः *pañchāśītiḥ*.
 86 ८६ षडशीतिः *ṣaḍaśītiḥ*.
 87 ८७ सप्ताशीतिः *saptāśītiḥ*.
 88 ८८ अष्टाशीतिः *aṣṭāśītiḥ*.
 89 ८९ नवाशीतिः *navāśītiḥ*.
 90 ९० नवतिः *navatiḥ*.
 91 ९१ एकनवतिः *ekanavatiḥ*.
 92 ९२ द्वानवतिः *dvānavatiḥ* or
 द्विनवतिः *dvīnavatiḥ*.
 93 ९३ त्रयोनवतिः *trayonavatiḥ* or
 त्रिनवतिः *trinavatiḥ* (not ९३).
 94 ९४ चतुर्नवतिः *chaturnavatiḥ*.
 95 ९५ पंचनवतिः *pañchanavatiḥ*.
 96 ९६ षण्णवतिः *ṣaṇṇavatiḥ*.
 97 ९७ सप्तनवतिः *saptanavatiḥ*.
 98 ९८ अष्टानवतिः *aṣṭānavatiḥ* or
 अष्टनवतिः *aṣṭanavatiḥ*.
 99 ९९ नवानवतिः *navanavatiḥ* or
 ऊनशतं *ūnaśatam*.

- 100 १०० शतं *śatam*, neut. and masc. (Siddh.-Kaum. vol. II. p. 635.)
 101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as a com-
 pound, एकाधिकशतं *ekādhika-śatam*, or एकशतं *ekaśatam*, as before.
 102 १०२ द्वाधिकं शतं *dvyaadhikam śatam* or द्विशतं *dvīśatam*. (Pân. VI. 3, 49.)
 103 १०३ त्र्यधिकं शतं *tryaadhikam śatam* or त्रिशतं *trīśatam*.
 104 १०४ चतुरधिकं शतं *chaturadhikam śatam* or चतुःशतं *chatuḥśatam*.
 105 १०५ पंचाधिकं शतं *pañchādhikam śatam* or पंचशतं *pañchaśatam*.
 106 १०६ षडधिकं शतं *ṣaḍadhikam śatam* or षट्शतं *ṣaṭśatam*.
 107 १०७ सप्ताधिकं शतं *saptādhikam śatam* or सप्तशतं *saptaśatam*.
 108 १०८ अष्टाधिकं शतं *aṣṭādhikam śatam* or अष्टशतं *aṣṭaśatam*. (Pân. VI. 3, 49.)
 109 १०९ नवाधिकं शतं *navādhikam śatam* or नवशतं *navāśatam*.

- 110 ११० दशाधिकं शतं *daśādhikam śatam* or दशशतं *daśaśatam*.
 111 १११ एकादशाधिकं शतं *ekādaśādhikam śatam* or एकादशशतं *ekādaśaśatam* &c.
 or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.
 112 ११२ द्वादशाधिकं शतं *dvādaśādhikam śatam* or द्वादशं शतं *dvādaśam śatam*.
 113 ११३ त्रयोदशाधिकं शतं *trayodaśādhikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.
 114 ११४ चतुर्दशाधिकं शतं *chaturdaśādhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.
 115 ११५ पंचदशाधिकं शतं *pañchadaśādhikam śatam* or पंचदशं शतं *pañchadaśam śatam*.
 116 ११६ षोडशाधिकं शतं *śoḍaśādhikam śatam* or षोडशं शतं *śoḍaśam śatam*.
 117 ११७ सप्तदशाधिकं शतं *saptadaśādhikam śatam* or सप्तदशं शतं *saptadaśam śatam*.
 118 ११८ अष्टादशाधिकं शतं *aṣṭādaśādhikam śatam* or अष्टादशं शतं *aṣṭādaśam śatam*.
 119 ११९ नवदशाधिकं शतं *navadaśādhikam śatam* or नवदशं शतं *navadaśam śatam*.
 120 १२० विंशत्यधिकं शतं *viṃśatyadhikam śatam* or विंशं शतं *viṃśam śatam* *.
 121 १२१ एकविंशत्यधिकं शतं *ekaviṃśatyadhikam śatam* or एकविंशं शतं *ekaviṃśam śatam* *, &c.
 130 १३० त्रिंशदधिकं शतं *triṃśadadhikam śatam* or त्रिंशं शतं *triṃśam śatam* *.
 140 १४० चत्वारिंशदधिकं शतं *chatvāriṃśadadhikam śatam* or चत्वारिंशं शतं *chatvāriṃśam śatam* *.
 150 १५० पंचाशदधिकं शतं *pañchāśadadhikam śatam* or पंचाशं शतं *pañchāśam śatam* *
 or सार्धशतं *sārdhaśatam*, 100 + $\frac{1}{2}$ (hundred).
 160 १६० षष्ठ्यधिकं शतं *śaṣṭyadhikam śatam* or षष्टिशतं *śaṣṭiśatam*.
 170 १७० सप्तत्यधिकं शतं *saptatyadhikam śatam* or सप्ततिशतं *saptatiśatam*.
 180 १८० अशीत्यधिकं शतं *aśītyadhikam śatam* or अशीतिशतं *aśītiśatam*.
 190 १९० नवत्यधिकं शतं *navatyadhikam śatam* or नवतिशतं *navatiśatam*.
 200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatī*.
 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशतं *triśatam*.
 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुःशतं *chatuḥśatam*.
 500 ५०० पंच शतानि *pañcha śatāni* or पंचशतं *pañchaśatam*.
 600 ६०० षट् शतानि *ṣaṭ śatāni* or षट्शतं *ṣaṭśatam*.
 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptaśatam*.
 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशतं *aṣṭaśatam*.
 900 ९०० नव शतानि *nava śatāni* or नवशतं *navaśatam*.
 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśaśatī*, fem., or सहस्रं *sahasram*,
 neut. and masc.†
 2000 २००० द्वे सहस्रे *dve sahasre*.
 3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.
 10,000 १०,००० अयुतं *ayutam*, neut. and masc.†

* Pāṇ. v. 2, 46. The same rules apply to सहस्रं *sahasram*, 1000, so that 1011 might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, 1041 by एकचत्वारिंशं सहस्रं *ekachātvarīṃśam sahasram*, &c.
 † Siddh.-Kaum. vol. II. p. 635.

100,000 १००,००० लक्षं *laksham*, neut. or fem.*, or नियुतं *niyutam*, neut. and masc.†

One million, प्रयुतं *prayutam*, neut. or masc.*

Ten millions, कोटि *koṭi*, fem.‡

A hundred millions, अर्बुद *arbuda*, masc. and neut.

A thousand millions, महार्बुद *mahārbuda*, masc. and neut., or पद्म *padma*, neut., i. e. lotus.

Ten thousand millions, खर्व *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्व *nikharva*, neut.

A billion, महापद्म *mahāpadma*, neut.

Ten billions, शंकु *śaṅku*, masc., i. e. an ant-hill.

A hundred billions, शंख *śaṅkha*, masc. neut., i. e. a conch-shell, or समुद्र *samudra*, masc., i. e. sea.

A thousand billions, महाशंख *mahāśaṅkha*, or अंत्य *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्य *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or परार्ध *parārdha*, i. e. other half.

One million billions, धुन *dhuna*, neut.

Ten million billions, महाधुन *mahādhuna*.

A hundred million billions, अक्षौहिणी *akshauhini*, fem., i. e. a host.

A thousand million billions, महाक्षौहिणी *mahākshauhini*.

In the same manner as अधिक *adhika*, exceeding, ऊन *ūna*, diminished, may be used to form numerical compounds. पंचोनं शतं *pañchonam śatam* or पंचोनशतं *pañchonaśatam*, 100 – 5, i. e. 95. If one is to be deducted, ऊन *ūna*, without एक *eka*, suffices. ऊनविंशतिः *ūnavimśatiḥ* or एकोनविंशतिः *ekonavimśatiḥ*, 20 – 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकात्र *ekāṇna*, i. e. by one not; एकात्रविंशतिः *ekāṇnavimśatiḥ*, by one not twenty, i. e. 19. (Pāṇ. VI. 3, 76.)

Declension of Cardinals.

एक <i>eka</i> , one.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एकः <i>ekaḥ</i>	एका <i>ekā</i>	एकं <i>ekam</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>
A. एकं <i>ekam</i>	एकां <i>ekām</i>	एकं <i>ekam</i>	एकान् <i>ekān</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>
I. एकेन <i>ekena</i>	एकया <i>ekayā</i>	एकेन <i>ekena</i>	एकैः <i>ekaiḥ</i>	एकाभिः <i>ekābhiḥ</i>	एकैः <i>ekaiḥ</i>
D. एकस्मै <i>ekasmai</i>	एकस्यै <i>ekasyai</i>	एकस्मै <i>ekasmai</i>	एकेभ्यः <i>ekēbhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekēbhyaḥ</i>
Ab. एकस्मात् <i>ekasmāt</i>	एकस्याः <i>ekasyāḥ</i>	एकस्मात् <i>ekasmāt</i>	एकेभ्यः <i>ekēbhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekēbhyaḥ</i>
G. एकस्य <i>ekasya</i>	एकस्याः <i>ekasyāḥ</i>	एकस्य <i>ekasya</i>	एकेषां <i>ekeshām</i>	एकासां <i>ekāsām</i>	एकेषां <i>ekeshām</i>
L. एकस्मिन् <i>ekasmin</i>	एकस्यां <i>ekasyām</i>	एकस्मिन् <i>ekasmin</i>	एकेषु <i>ekeshu</i>	एकासु <i>ekāsu</i>	एकेषु <i>ekeshu</i>
V. एक <i>eka</i>	एके <i>ēke</i>	एक <i>eka</i>	एके <i>ēke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>

* Siddh.-Kaum. vol. II. p. 635.

† Amara-Kosha III. 6, 3, 24.

‡ A different string of names is given in the Vājasan.-Sanhitā XVII. 2. See also Woepeke, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

§ 254. द्वि *dvi*, two, base द्वा *dva*, like कान्त *kānta* (§ 238).

	MASC.	DUAL. FEM.	NEUT.
N. A. V.	द्वौ <i>dvaú</i>	द्वे <i>dvé</i>	द्वे <i>dvé</i>
I. D. Ab.	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>
G. L.	द्वयोः <i>dvāyoh</i>	द्वयोः <i>dvāyoh</i>	द्वयोः <i>dvāyoh</i>

§ 255. त्रि *tri*, three, fem. तिसृ *tisri*.

N. V.	त्रयः <i>trayaḥ</i>	तिस्रः <i>tisráḥ</i> (Pāṇ. VI. I, 166)	त्रीणि <i>trīṇi</i>
A.	त्रीन् <i>trīn</i>	तिस्रः <i>tisráḥ</i> *	त्रीणि <i>trīṇi</i>
I.	त्रिभिः <i>tribhiḥ</i>	तिसृभिः <i>tisṛibhiḥ</i>	त्रिभिः <i>tribhiḥ</i>
D. Ab.	त्रिभ्यः <i>tribhyaḥ</i>	तिसृभ्यः <i>tisṛibhyaḥ</i>	त्रिभ्यः <i>tribhyaḥ</i>
G.	त्रयाणां <i>trayāṇām</i> (Ved. <i>trīṇām</i>)	तिसृणां <i>tisṛiṇām</i> †	त्रयाणां <i>trayāṇām</i>
L.	त्रिषु <i>trishu</i>	तिसृषु <i>tisṛishu</i>	त्रिषु <i>trishu</i>

§ 256. चतुर *chatur*, four, fem. चतसृ *chatsri*.

N. V.	चत्वारः <i>chatvāraḥ</i> (Pāṇ. VII. I, 98)	चतस्रः <i>chātasraḥ</i>	चत्वारि <i>chatvāri</i>
A.	चतुरः <i>chatúraḥ</i> (Pāṇ. VI. I, 167)	चतस्रः <i>chātasraḥ</i> *	चत्वारि <i>chatvāri</i>
I.	चतुर्भिः <i>chatúrbbhiḥ</i>	चतसृभिः <i>chatsaṛibhiḥ</i>	चतुर्भिः <i>chatúrbbhiḥ</i>
D. Ab.	चतुर्भ्यः <i>chatúrbbhyaḥ</i>	चतसृभ्यः <i>chatsaṛibhyaḥ</i>	चतुर्भ्यः <i>chatúrbbhyaḥ</i>
G.	चतुर्णां <i>chaturṇām</i>	चतसृणां <i>chatsaṛiṇām</i> †	चतुर्णां <i>chaturṇām</i>
L.	चतुर्षु <i>chatúrshu</i>	चतसृषु <i>chatsaṛishu</i>	चतुर्षु <i>chatúrshu</i>

§ 257. पञ्चन *pañchan*, five. षष् *shash*, six. अष्टन *ashṭan*, eight.

N. A. V.	पञ्च <i>pāñcha</i>	षट् <i>shát</i>	अष्टौ <i>ashtaú</i> or अष्ट <i>ashtá</i>
I.	पञ्चभिः <i>pañchābhiḥ</i> ‡	षड्भिः <i>shadbhiḥ</i>	अष्टाभिः <i>ashtābhiḥ</i> or अष्टभिः <i>ashtābhiḥ</i> ||
D. Ab.	पञ्चभ्यः <i>pañchābhyaḥ</i>	षड्भ्यः <i>shadbhyaḥ</i>	अष्टाभ्यः <i>ashtābhyaḥ</i> or अष्टभ्यः <i>ashtābhyaḥ</i>
G.	पञ्चानां <i>pañchānām</i> ¶	षड्णां <i>shadṇām</i> ¶	अष्टानां <i>ashtānām</i> ¶
L.	पञ्चसु <i>pañchásu</i>	षट्सु <i>shatsú</i>	अष्टासु <i>ashtásu</i> or अष्टसु <i>ashtásu</i>

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c., follow the declension of पञ्चन् *pañchan*. विंशतिः *vimśatiḥ* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in अ *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदन्ति *eke vadanti*,

* Not तिसृः *tisṛiḥ*, nor चतसृः *chatsaṛiḥ*. (Accent, Pāṇ. VI. I, 167, vārt.; VII. 2, 99, vārt.)

† Not तिसृणां *tisṛiṇām*, nor चतसृणां *chatsaṛiṇām* (Pāṇ. VI. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pāṇ. VI. I, 180; 181.

¶ Pāṇ. VI. I, 172.

¶ Pāṇ. VII. I, 55.

some people say. द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals. Ex. त्रिभिः पुरुषैः *tribhiḥ puruṣaiḥ*, with three men; एकादश पुरुषान् *ekādaśa puruṣān*, eleven men, acc. The cardinals after four do not distinguish the gender; एकादश नारीः *ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः *viṃśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शत्रूणां *viṃśatiḥ śatṛūṇām*, twenty enemies, or विंशतिः शत्रवः *viṃśatiḥ śatṛavaḥ*; षष्टिः शिशवः *ṣaṣṭiḥ śiśavaḥ*, sixty boys; शतं फलानि *śatam phalāni*, a hundred fruits; त्रिंशता वृद्धैः *triṃśatā vṛiddhaiḥ*, by thirty elders; शतं दासीनां *śatam dāsīnām* or शतं दास्यः *śatam dāsyah*, a hundred slaves; सहस्रं पितरः *sahasram pitaraḥ*, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशद्विहयैः *pañchāśadbhir hayaiḥ*, with fifty horses.

§ 259.

Ordinals.

- | | |
|--|-------------------|
| प्रथमः, °मा, °मं, <i>prathamāḥ, d, am,</i> | } the first. |
| अग्रिमः, °मा, °मं, <i>agrimāḥ, d, am,</i> | |
| आदिमः, °मा, °मं, <i>ādimāḥ, d, am,</i> | |
| द्वितीयः, °या, °यं, <i>dvitīyāḥ, d, am,</i> | the second. |
| तृतीयः, °या, °यं, <i>tṛitīyāḥ, d, am,</i> | the third. |
| चतुर्थः, °थी, °र्थ, <i>chaturthāḥ, ī, am,</i> | } the fourth. |
| तुरीयः, °या, °यं, <i>turīyāḥ, d, am,</i> | |
| तुर्थः, °थी, °र्थ, <i>tūryāḥ, d, am,</i> | |
| पंचमः, °मी, °मं, <i>pañchamāḥ, ī, am,</i> | the fifth. |
| षष्ठः, °ष्टी, °ष्ठं, <i>ṣaṣṭhāḥ, ī, am,</i> | the sixth. |
| सप्तमः, °मी, °मं, <i>saptamāḥ, ī, am,</i> | the seventh. |
| अष्टमः, °मी, °मं, <i>aṣṭamāḥ, ī, am,</i> | the eighth. |
| नवमः, °मी, °मं, <i>navamāḥ, ī, am,</i> | the ninth. |
| दशमः, °मी, °मं, <i>daśamāḥ, ī, am,</i> | the tenth. |
| एकादशः, °शी, °शं, <i>ekādaśāḥ, ī, am,</i> | the eleventh. |
| नवदशः, °शी, °शं, <i>navadaśāḥ, ī, am,</i> | } the nineteenth. |
| ऊनविंशः, °शी, °शं, <i>ūnaviṃśāḥ, ī, am,</i> | |
| ऊनविंशतितमः, °मी, °मं, <i>ūnaviṃśatitamāḥ, ī, am,</i> | |
| विंशः, °शी, °शं, <i>viṃśāḥ, ī, am</i> (Pân. v. 2, 56), | } the twentieth. |
| विंशतितमः, °मी, °मं, <i>viṃśatitamāḥ, ī, am,</i> | |
| त्रिंशः, °शी, °शं, <i>triṃśāḥ, ī, am,</i> | } the thirtieth. |
| त्रिंशत्तमः, °मी, °मं, <i>triṃśattamāḥ, ī, am,</i> | |
| चत्वारिंशः, °शी, °शं, <i>chatvāriṃśāḥ, ī, am,</i> | } the fortieth. |
| चत्वारिंशत्तमः, °मी, °मं, <i>chatvāriṃśattamāḥ, ī, am,</i> | |
| पञ्चाशः, °शी, °शं, <i>pañchāśāḥ, ī, am,</i> | } the fiftieth. |
| पञ्चाशत्तमः, °मी, °मं, <i>pañchāśattamāḥ, ī, am,</i> | |

षष्टितमः *shashṭitamāh*, the sixtieth *.

एकषष्टितमः *ekashashṭitamāh*,
एकषष्टः *ekashashṭāh*, } the sixty-first.

सप्ततितमः *saptatitamāh*, the seventieth.

एकसप्ततितमः *ekasaptatitamāh*,
एकसप्ततः *ekasaptatāh*, } the seventy-first.

अशीतितमः *asītitamāh*, the eightieth.

एकाशीतितमः *ekāśītitamāh*,
एकाशीतः *ekāśītāh*, } the eighty-first.

नवतितमः, °मी, °मं, *navatitamāh*, *ī*, *am*, the ninetieth.

एकनवतितमः *ekanaavatitamāh*,
एकनवतः *ekanaavatāh*, } the ninety-first.

शततमः, °मी, °मं, *śatatamāh*, *ī*, *am*, the hundredth. (Pāṇ. v. 2, 57.)

एकशततमः *ekāśatatamāh*, the hundred and first.

सहस्रतमः *sahasratamāh*, the thousandth.

§ 260.

Numerical Adverbs and other Derivatives.

सकृत् *sakṛit*, once.

द्विः *dviḥ*, twice.

त्रिः *triḥ*, thrice.

चतुः *chaturḥ*, four times.

पञ्चकृत् *pañchakṛitvaḥ*, five times.

षट्कृत् *ṣaṭkṛitvaḥ*, six times, &c.

एकधा *ekadhā*, in one way.

द्विधा *dvidhā* or द्वेधा *dvedhā*, in two ways.

त्रिधा *tridhā* or त्रेधा *tredhā*, in three ways.

चतुर्धा *chaturdhā*, in four ways.

पञ्चधा *pañchadhā*, in five ways.

षोढा *ṣoḍhā*, in six ways, &c. (or षड्धा ?)

एकशः *ekaśaḥ*, one-fold.

द्विशः *dviśaḥ*, two-fold.

त्रिशः *triśaḥ*, three-fold, &c. (Pāṇ. v. 4, 43.)

द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pāṇ. v. 2, 42.)

त्रयं *trayam* or त्रितयं *tritayam* or त्रयी *trayī*, a triad.

चतुष्टयं *chatusṭayam*, a tetrad.

पञ्चतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पञ्चतयाः *pañchatayāḥ* or पञ्चतये *pañchataye* (§ 283).

पञ्चत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pāṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. v. 1, 59, and in the Kāśikā-Vṛitti.

* The ordinals from sixty admit of one form only, that is तमः *tamaḥ*; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatatamaḥ* only (Pāṇ. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

Personal Pronouns.

Base (in composition) मद् *mad* and
अस्मद् *asmad*.

Base (in composition) त्वद् *tvad* and
युष्मद् *yushmad*.

SINGULAR.

N. अहं *ahám*, I
A. मां *mām*, मा *mā*, me
I. मया *máyā*, by me
D. मय्यं *máhyam*, मे *me*, to me
Ab. मत् *mát*, from me
G. मम *máma*, मे *me*, of me
L. मयि *máyi*, in me

त्वं *tvám*, thou
त्वां *tvám*, त्वा *tvā*, thee
त्वया *tváyā*, by thee
तुभ्यं *túbhyam*, ते *te*, to thee
त्वत् *tvát*, from thee
तव *táva*, ते *te*, of thee
त्वयि *tváyī*, in thee

DUAL.

N. आवां *ávám*, we two
A. आवां *ávám*, नौ *nau*, us two
I. आवाभ्यां *ávábhyām*, by us two
D. आवाभ्यां *ávábhyām*, नौ *nau*, to us two
Ab. आवाभ्यां *ávábhyām*, from us two
G. आवयोः *áváyoh*, नौ *nau*, of us two
L. आवयोः *áváyoh*, in us two

युवां *yuvám*, you two
युवां *yuvám*, वां *vām*, you two
युवाभ्यां *yuvábhyām*, by you two
युवाभ्यां *yuvábhyām*, वां *vām*, to you two
युवाभ्यां *yuvábhyām*, from you two
युवयोः *yuváyoh*, वां *vām*, of you two
युवयोः *yuváyoh*, in you two

PLURAL.

N. वयं *vayám*, we
A. अस्मान् *asmān*, नः *nah*, us
I. अस्माभिः *asmábhīḥ*, by us
D. अस्मभ्यं *asmábhyam*, नः *nah*, to us
Ab. अस्मत् *asmát*, from us
G. अस्माकं *asmākam*, नः *nah*, of us
L. अस्मासु *asmāsu*, in us

यूयं *yúyām*, you
युष्मान् *yushmán*, वः *vah*, you
युष्माभिः *yushmábhīḥ*, by you
युष्मभ्यं *yushmábhyam*, वः *vah*, to you
युष्मत् *yushmát*, from you
युष्माकं *yushmākam*, वः *vah*, of you
युष्मासु *yushmāsu*, in you

The substitutes in the even cases, मा *mā*, मे *me*, नौ *nau*, नः *nah*, त्वा *tvā*, ते *te*, वां *vām*, वः *vah*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *vā*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it. (Accent, Pāp. VI. 1, 182.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. सः <i>sáh</i>	सा <i>sá</i>	तत् <i>tát</i>	ते <i>té</i>	ताः <i>táh</i>	तानि <i>táni</i>
A. तं <i>tám</i>	तां <i>tám</i>	तत् <i>tát</i>	तान् <i>tán</i>	ताः <i>táh</i>	तानि <i>táni</i>
I. तेन <i>téna</i>	तया <i>táyá</i>	तेन <i>téna</i>	तैः <i>taíh</i>	ताभिः <i>tábhih</i>	तैः <i>taíh</i>
D. तस्मै <i>tásmai</i>	तस्यै <i>tásyai</i>	तस्मै <i>tásmai</i>	तेभ्यः <i>tébhyaḥ</i>	ताभ्यः <i>tábhyaḥ</i>	तेभ्यः <i>tébhyaḥ</i>
Ab. तस्मात् <i>tásmāt</i>	तस्याः <i>tásyāḥ</i>	तस्मात् <i>tásmāt</i>	तेभ्यः <i>tébhyaḥ</i>	ताभ्यः <i>tábhyaḥ</i>	तेभ्यः <i>tébhyaḥ</i>
G. तस्य <i>tásya</i>	तस्याः <i>tásyāḥ</i>	तस्य <i>tásya</i>	तेषां <i>téshām</i>	तासां <i>tásām</i>	तेषां <i>téshām</i>
L. तस्मिन् <i>tásmīn</i>	तस्यां <i>tásyām</i>	तस्मिन् <i>tásmīn</i>	तेषु <i>téshu</i>	तासु <i>tásu</i>	तेषु <i>téshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. तौ <i>tau</i>	ते <i>té</i>	ते <i>té</i>
I. D. Ab. ताभ्यां <i>tábhyām</i>	ताभ्यां <i>tábhyām</i>	ताभ्यां <i>tábhyām</i>
G. L. तयोः <i>táyoh</i>	तयोः <i>táyoh</i>	तयोः <i>táyoh</i>

§ 263. Base (in composition) तद् *tyad*.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. स्यः <i>syáh</i>	स्या <i>syá</i>	त्यत् <i>tyát</i>	त्ये <i>tyé</i>	त्याः <i>tyáh</i>	त्यानि <i>tyáni</i>
A. तं <i>tyám</i>	त्यां <i>tyám</i>	त्यत् <i>tyát</i>	त्यान् <i>tyán</i>	त्याः <i>tyáh</i>	त्यानि <i>tyáni</i>
I. तेन <i>tyéna</i>	तया <i>tyáyá</i>	तेन <i>tyéna</i>	तैः <i>tyaíh</i>	त्याभिः <i>tyábhih</i>	तैः <i>tyaíh</i>
D. तस्मै <i>tyásmai</i>	तस्यै <i>tyásyai</i>	तस्मै <i>tyásmai</i>	तेभ्यः <i>tyébhyaḥ</i>	त्याभ्यः <i>tyábhyaḥ</i>	तेभ्यः <i>tyébhyaḥ</i>
Ab. तस्मात् <i>tyásmāt</i>	तस्याः <i>tyásyāḥ</i>	तस्मात् <i>tyásmāt</i>	तेभ्यः <i>tyébhyaḥ</i>	त्याभ्यः <i>tyábhyaḥ</i>	तेभ्यः <i>tyébhyaḥ</i>
G. तस्य <i>tyásya</i>	तस्याः <i>tyásyāḥ</i>	तस्य <i>tyásya</i>	तेषां <i>tyéshām</i>	त्यासां <i>tyásām</i>	तेषां <i>tyéshām</i>
L. तस्मिन् <i>tyásmīn</i>	तस्यां <i>tyásyām</i>	तस्मिन् <i>tyásmīn</i>	तेषु <i>tyéshu</i>	त्यासु <i>tyásu</i>	तेषु <i>tyéshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. तौ <i>tyau</i>	त्ये <i>tyé</i>	त्ये <i>tyé</i>
I. D. Ab. त्याभ्यां <i>tyábhyām</i>	त्याभ्यां <i>tyábhyām</i>	त्याभ्यां <i>tyábhyām</i>
G. L. तयोः <i>tyáyoh</i>	तयोः <i>tyáyoh</i>	तयोः <i>tyáyoh</i>

Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय *īya*.

मदीयः, °या, °यं, *madīyaḥ*, *yá*, *yam*, mine.

त्वदीयः, °या, °यं, *tvadīyaḥ*, *yá*, *yam*, thine.

तदीयः, °या, °यं, *tadīyaḥ*, *yá*, *yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadīyaḥ*, *yá*, *yam*, our.

युष्मदीयः, °या, °यं, *yushmadīyaḥ*, *yá*, *yam*, your.

तदीयः, °या, °यं, *tadīyaḥ*, *yá*, *yam*, their.

Other derivative possessive pronouns are मामकः* *mámākaḥ*, mine; तावकः *távākaḥ*, thine; आस्माकः *āsmākaḥ*, our; यौस्माकः *yaushmākaḥ*, your. Likewise

* Pāp. IV. 3, 1-3; IV. 1, 30; VII. 3, 44.

मामकीनः *māmākīnaḥ*, mine ; तावकीनः *tāvakīnaḥ*, thine ; आस्माकीनः *āsmākīnaḥ*, our ; यौष्माकीणः *yaushmākīṇaḥ*, your.

Reflexive Pronouns.

§ 265. स्वयं *svayám*, self, is indeclinable. स्वयं वृतवान् *svayam vṛitaván*, I chose it myself, thou chocest it thyself, he chose it himself ; स्वयं वृतवती *svayam vṛitavatī*, she chose it herself ; स्वयं वृतवन्तः *svayam vṛitavantaḥ*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *ātmán*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्मानमात्मना पश्य *ātmānam ātmānā paśya*, see thyself by thyself, *gnosce te ipsum* ; आत्मनो दोषं ज्ञात्वा *ātmāno doṣam jñātvā*, having known his own fault. It is used in the singular even when referring to two or three persons : आत्मनो देशनागम्य मृताः *ātmāno deśam āgamyā mṛitāḥ*, having returned to their country, they died.

§ 267. स्वः, स्वा, स्वं, *sváḥ, svá, svám*, is a reflexive adjective, corresponding to Latin *suus, sua, suum*. स्वं पुत्रं दृष्ट्वा *svam putram dṛiṣṭvā*, having seen his own son. On the declension of स्व *sva*, see § 278.

Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this (very near).

	MASC.	SINGULAR. FEM.	NEUT.	MASC.	PLURAL. FEM.	NEUT.
N.	एषः <i>esháḥ</i>	एषा <i>eshá</i>	एतत् <i>etát</i>	एते <i>eté</i>	एताः <i>etáh</i>	एतानि <i>etáni</i>
A.	एतं <i>etám</i>	एतां <i>etám</i>	एतत् <i>etát</i>	एतान् <i>etán</i>	एताः <i>etáh</i>	एतानि <i>etáni</i>
I.	एतेन <i>eténa</i>	एतया <i>etáyā</i>	एतेन <i>eténa</i>	एतैः <i>etáiḥ</i>	एताभिः <i>etábhīḥ</i>	एतैः <i>etáiḥ</i>
D.	एतस्मै <i>etásmai</i>	एतस्यै <i>etásyai</i>	एतस्मै <i>etásmai</i>	एतेभ्यः <i>etébhyaḥ</i>	एताभ्यः <i>etábhyaḥ</i>	एतेभ्यः <i>etébhyaḥ</i>
Ab.	एतस्मात् <i>etásmát</i>	एतस्याः <i>etásyāḥ</i>	एतस्मात् <i>etásmát</i>	एतेभ्यः <i>etébhyaḥ</i>	एताभ्यः <i>etábhyaḥ</i>	एतेभ्यः <i>etébhyaḥ</i>
G.	एतस्य <i>etásya</i>	एतस्याः <i>etásyāḥ</i>	एतस्य <i>etásya</i>	एतेषां <i>etéshām</i>	एतासां <i>etásām</i>	एतेषां <i>etéshām</i>
L.	एतस्मिन् <i>etásmin</i>	एतस्यां <i>etásyām</i>	एतस्मिन् <i>etásmin</i>	एतेषु <i>etéshu</i>	एतासु <i>etásu</i>	एतेषु <i>etéshu</i>

	MASC.	DUAL. FEM.	NEUT.
N. A.	एतौ <i>etáu</i>	एते <i>eté</i>	एते <i>eté</i>
I. D. Ab.	एताभ्यां <i>etábhyaám</i>	एताभ्यां <i>etábhyaám</i>	एताभ्यां <i>etábhyaám</i>
G. L.	एतयोः <i>etáyoh</i>	एतयोः <i>etáyoh</i>	एतयोः <i>etáyoh</i>

§ 269. Base (in composition) इदं *idam*, this (indefinitely). (Accent, Pāṇ. VI. 1, 171.)

	MASC.	SINGULAR. FEM.	NEUT.	MASC.	PLURAL. FEM.	NEUT.
N.	अयं <i>ayám</i>	इयं <i>iyám</i>	इदं <i>idám</i>	इमे <i>imé</i>	इमाः <i>imáh</i>	इमानि <i>imáni</i>
A.	इमं <i>imám</i>	इमां <i>imám</i>	इदं <i>idám</i>	इमान् <i>imán</i>	इमाः <i>imáh</i>	इमानि <i>imáni</i>
I.	अनेन <i>anéna</i>	अनया <i>anáyā</i>	अनेन <i>anéna</i>	एभिः <i>ebhīḥ</i>	आभिः <i>ābhīḥ</i>	एभिः <i>ebhīḥ</i>
D.	अस्मै <i>asmai</i>	अस्यै <i>asyai</i>	अस्मै <i>asmai</i>	एभ्यः <i>ebhyaḥ</i>	आभ्यः <i>ābhyaḥ</i>	एभ्यः <i>ebhyaḥ</i>
Ab.	अस्मात् <i>asmát</i>	अस्याः <i>asyāḥ</i>	अस्मात् <i>asmát</i>	एभ्यः <i>ebhyaḥ</i>	आभ्यः <i>ābhyaḥ</i>	एभ्यः <i>ebhyaḥ</i>
G.	अस्य <i>asyá</i>	अस्याः <i>asyāḥ</i>	अस्य <i>asyá</i>	एषां <i>eshām</i>	आसां <i>ásām</i>	एषां <i>eshām</i>
L.	अस्मिन् <i>asmín</i>	अस्यां <i>asyām</i>	अस्मिन् <i>asmín</i>	एषु <i>eshú</i>	आसु <i>ásu</i>	एषु <i>eshú</i>

	MASC.	DUAL. FEM.	NEUT.
N.A.V.	इमौ <i>imau</i>	इमे <i>imé</i>	इमे <i>imé</i>
I.D.Ab.	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>
G.L.	अनयोः <i>anāyoḥ</i>	अनयोः <i>anāyoḥ</i>	अनयोः <i>anāyoḥ</i>

§ 270. एतद् *etād* and इदं *idām*, when repeated in a second sentence with reference to a preceding एतद् *etād* and इदं *idām*, vary in the following cases, by substituting एन *ena*, which has no accent.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
A. एनं <i>enam</i>	एनां <i>enām</i>	एनत् <i>enat</i>	A. एनान् <i>enān</i>	एनाः <i>enāḥ</i>	एनानि <i>enāni</i>
I. एनेन <i>enena</i>	एनया <i>enayā</i>	एनेन <i>enena</i>			

	MASC.	DUAL. FEM.	NEUT.
A.	एनौ <i>enau</i>	एने <i>ene</i>	एने <i>ene</i>
G.L.	एनयोः <i>enayōḥ</i>	एनयोः <i>enayōḥ</i>	एनयोः <i>enayōḥ</i>

Ex. अनेन व्याकरणमधीतं एनं छंदोऽध्यापय *anena vyākaraṇam adhītam, enam chhando 'dhyāpaya*, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं स्वं *anayōḥ pavitram kulam, enayōḥ prabhūtam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

SINGULAR.		
MASC.	FEM.	NEUT.
N. असौ <i>asau</i>	असौ <i>asau</i>	अदः <i>addḥ</i>
A. अमुं <i>amūm</i>	अमूं <i>amūm</i>	अदः <i>addḥ</i>
I. अमुना <i>amúnā</i>	अमुया <i>amuyā</i> (Rv. I. 29, 5)	अमुना <i>amúnā</i>
D. अमुष्यै <i>amúshyai</i>	अमुष्यै <i>amúshyai</i>	अमुष्यै <i>amúshmai</i>
Ab. अमुष्मात् <i>amúshmat</i>	अमुष्याः <i>amúshyāḥ</i>	अमुष्मात् <i>amúshmat</i>
G. अमुष्य <i>amúshya</i>	अमुष्याः <i>amúshyāḥ</i>	अमुष्य <i>amúshya</i>
L. अमुष्मिन् <i>amúshmin</i>	अमुष्यां <i>amúshyām</i>	अमुष्मिन् <i>amúshmin</i>
PLURAL.		
MASC.	FEM.	NEUT.
N. अमी <i>amī</i>	अमूः <i>amūḥ</i>	अमूनि <i>amūni</i>
A. अमून् <i>amūn</i>	अमूः <i>amūḥ</i>	अमूनि <i>amūni</i>
I. अमीभिः <i>amībhiḥ</i>	अमूभिः <i>amūbhiḥ</i>	अमीभिः <i>amībhiḥ</i>
D.Ab. अमीभ्यः <i>amībhyaḥ</i>	अमूभ्यः <i>amūbhyaḥ</i>	अमीभ्यः <i>amībhyaḥ</i>
G. अमीषां <i>amīshām</i>	अमूषां <i>amūshām</i>	अमीषां <i>amīshām</i>
L. अमीषु <i>amīshu</i>	अमूषु <i>amūshu</i>	अमीषु <i>amīshu</i>

DUAL.		
MASC. FEM. NEUT.		
N. A. V.	अमू <i>amū</i>	
I. D. Ab.	अमूभ्यां <i>amūbhyām</i>	
G. L.	अमूयोः <i>amūyoh</i>	

Relative Pronoun.§ 272. Base (in composition) यद् *yád*, who or which.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yáh</i>	या <i>yá</i>	यत् <i>yát</i>	ये <i>yé</i>	याः <i>yáh</i>	यानि <i>yáni</i>
A. यं <i>yám</i>	यां <i>yám</i>	यत् <i>yát</i>	यान् <i>yán</i>	याः <i>yáh</i>	यानि <i>yáni</i>
I. येन <i>yéna</i>	यया <i>yáyá</i>	येन <i>yéna</i>	यैः <i>yáih</i>	याभिः <i>yábhih</i>	यैः <i>yáih</i>
D. यस्मै <i>yásmāi</i>	यस्यै <i>yásyai</i>	यस्मै <i>yásmāi</i>	येभ्यः <i>yébhyah</i>	याभ्यः <i>yábhyah</i>	येभ्यः <i>yébhyah</i>
Ab. यस्मात् <i>yásmāt</i>	यस्याः <i>yásyāh</i>	यस्मात् <i>yásmāt</i>	येभ्यः <i>yébhyah</i>	याभ्यः <i>yábhyah</i>	येभ्यः <i>yébhyah</i>
G. यस्य <i>yásya</i>	यस्याः <i>yásyāh</i>	यस्य <i>yásya</i>	येषां <i>yéshām</i>	यासां <i>yásām</i>	येषां <i>yéshām</i>
L. यस्मिन् <i>yásmīn</i>	यस्यां <i>yásyām</i>	यस्मिन् <i>yásmīn</i>	येषु <i>yéshu</i>	यासु <i>yásu</i>	येषु <i>yéshu</i>

DUAL.

MASC.	FEM.	NEUT.
N. A. V. यौ <i>yau</i>	ये <i>yé</i>	ये <i>yé</i>
I. D. Ab. याभ्यां <i>yábhyām</i>	याभ्यां <i>yábhyām</i>	याभ्यां <i>yábhyām</i>
G. L. ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>

Interrogative Pronouns.§ 273. Base (in composition) किं *kím*, Who or which ?

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>káh</i>	का <i>ká</i>	किं <i>kím</i>	के <i>ké</i>	काः <i>káh</i>	कानि <i>káni</i>
A. कं <i>kám</i>	कां <i>kám</i>	किं <i>kím</i>	कान् <i>kán</i>	काः <i>káh</i>	कानि <i>káni</i>
I. केन <i>kéna</i>	कया <i>káyá</i>	केन <i>kéna</i>	कैः <i>kaih</i>	काभिः <i>kábhih</i>	कैः <i>kaih</i>
D. कस्मै <i>kásmāi</i>	कस्यै <i>kásyai</i>	कस्मै <i>kásmāi</i>	केभ्यः <i>kébhyah</i>	काभ्यः <i>kábhyah</i>	केभ्यः <i>kébhyah</i>
Ab. कस्मात् <i>kásmāt</i>	कस्याः <i>kásyāh</i>	कस्मात् <i>kásmāt</i>	केभ्यः <i>kébhyah</i>	काभ्यः <i>kábhyah</i>	केभ्यः <i>kébhyah</i>
G. कस्य <i>kásya</i>	कस्याः <i>kásyāh</i>	कस्य <i>kásya</i>	केषां <i>késhām</i>	कासां <i>kásām</i>	केषां <i>késhām</i>
L. कस्मिन् <i>kásmīn</i>	कस्यां <i>kásyām</i>	कस्मिन् <i>kásmīn</i>	केषु <i>késhu</i>	कासु <i>kásu</i>	केषु <i>késhu</i>

DUAL.

MASC.	FEM.	NEUT.
N. A. कौ <i>kau</i>	के <i>ké</i>	के <i>ké</i>
I. D. Ab. काभ्यां <i>kábhyām</i>	काभ्यां <i>kábhyām</i>	काभ्यां <i>kábhyām</i>
G. L. कयोः <i>káyoh</i>	कयोः <i>káyoh</i>	कयोः <i>káyoh</i>

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pāṇ. v. 3, 71). त्वया *trayaká*, By thee! instead of त्वया *trayá*. युवकयोः *yuvakayoh*, Of you two! अस्मकाभिः *asmakábhih*, With us! अयकं *ayakam*. असकौ *asakau*, &c. (See Siddh.-Kaum. vol. I. p. 706.)

Compound Pronouns.

§ 275. By adding दृश् *driś*, दृश *driśa*, or दृक्ष *driksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृश् *tādriś*, तादृश *tādriśa*, तादृक्ष *tādriksha*, such like.

एतादृश् *etādriś*, एतादृश *etādriśa*, एतादृक्ष *etādriksha*, this like.

यादृश् *yādriś*, यादृश *yādriśa*, यादृक्ष *yādriksha*, what like.

ईदृश् *īdriś*, ईदृश *īdriśa*, ईदृक्ष *īdriksha*, this like.

कीदृश् *kīdriś*, कीदृश *kīdriśa*, कीदृक्ष *kīdriksha*, What like ?

These are declined in three genders, forming the feminine in ई ई. तादृक् *tādrik*, m. n.; तादृशी *tādriśī*, f.; or तादृशः, °शी, °शं, *tādriśah*, *ī*, *am*. Similarly formed are मादृश *mādriśa*, त्वदृश *tvādriśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed : .

तावत् <i>tāvat</i> , so much,	} declined like nouns in वत् <i>vat</i> (§ 187).
एतावत् <i>etāvat</i> , so much,	
यावत् <i>yāvat</i> , as much,	
इयत् <i>īyat</i> , so much,	} इयान् <i>īyān</i> , इयती <i>īyatī</i> , इयत् <i>īyat</i> .
कियत् <i>kīyat</i> , How much ?	

Note—On the declension of कति *kāti*, How many? तति *tāti*, so many, and यति *yāti*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काचित् *kāchit*, किञ्चित् *kimchit*, some one ; also कच्चित् *kachchit*, anything.

कश्चन *kaśchana*, काचन *kāchana*, किञ्चन *kimchana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed : कदा *kadā*, When ? कदाचित् *kadāchit*, कदाचन *kadāchana*, once ; क्व *kva*, Where ? न क्वापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite : यः कः *yaḥ kaḥ*, whosoever ; यस्य कस्य *yasya kasya*, whosoever. Likewise यः कश्चित् *yaḥ kaśchit*, whosoever, or यः कश्च *yaḥ kaścha*, or यः कश्चन *yaḥ kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning : यो यः, या या, यद्यद्, *yo yaḥ*, *yā yā*, *yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose : यत्तद् *yattad*, whatsoever.

Pronominal Adjectives.

§ 278. Under the name of *Sarvanāman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्व *sarva*, all; 2. विश्व *viśva*, all; 3. उभ *ubha*, two; 4. उभय *ubhaya*, both; 5. अन्य *anya*, other; 6. अन्यतर *anyatara*, either; 7. इतर *itara*, other; 8. त्व *tva*, other (some add त्वत् *tvat*, other); 9. words formed by the suffixes इतर *tara* and इतम *tama*, such as 9. कतर *katara*, Which of two? 10. कतम *katama*, Which of many? 10. सम *sama*, all; 11. सिम *sima*, whole; 12. नेम *nema*, half; 13. एक *eka*, one; 14. पूर्व *pūrva*, east or prior; 15. पर *para*, subsequent; 16. अवर *avara*, west or posterior; 17. दक्षिण *dakṣiṇa*, south or right; 18. उत्तर *uttara*, north or subsequent; 19. अपर *apara*, other or inferior; 20. अधर *adhara*, west or inferior; 21. स्व *sva*, own; 22. अंतर *antara*, outer, (except अंतरा पूः *antarā pūḥ*, suburb,) or lower (scil. garment).

If सम *sama* means equal or even, it is not a pronominal adjective; nor दक्षिण *dakṣiṇa*, if it means clever; nor स्व *sva*, if it means kinsman or wealth; nor अंतर *antara*, if it means interval, &c.; nor any of the seven from पूर्व *pūrva* to अधर *adhara*, unless they imply a relation in time or space. Hence दक्षिणा गाथकाः *dakṣiṇā gāthakāḥ*, clever minstrels; उत्तराः कुरवः *uttarāḥ kuravaḥ*, the northern Kurus, (a proper name); प्रभूताः स्वाः *prabhūtāḥ svāḥ*, great treasures (Kāś. I. 1, 35); ग्रामयोरंतरे वसति *grāmayor antare vasati*, he lives between the two villages.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वः <i>sārvaḥ</i> *	सर्वौ <i>sārvau</i>	सर्वे <i>sārve</i>
A. सर्वं <i>sārvam</i>	सर्वौ <i>sārvau</i>	सर्वान् <i>sārvān</i>
I. सर्वेण <i>sārveṇa</i>	सर्वाभ्यां <i>sārvābhyām</i>	सर्वैः <i>sārvaiḥ</i>
D. सर्वस्मै <i>sārvasmai</i>	सर्वाभ्यां <i>sārvābhyām</i>	सर्वेभ्यः <i>sārvebhyāḥ</i>
Ab. सर्वस्मात् <i>sārvasmāt</i>	सर्वाभ्यां <i>sārvābhyām</i>	सर्वेभ्यः <i>sārvebhyāḥ</i>
G. सर्वस्य <i>sārvasya</i>	सर्वयोः <i>sārvayoḥ</i>	सर्वेषां <i>sārveshām</i>
L. सर्वस्मिन् <i>sārvasmin</i>	सर्वयोः <i>sārvayoḥ</i>	सर्वेषु <i>sārveshu</i>
V. सर्वे <i>sārva</i>	सर्वौ <i>sārvau</i>	सर्वे <i>sārve</i>
FEMININE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वा <i>sārvā</i>	सर्वे <i>sārve</i>	सर्वाः <i>sārvāḥ</i>
A. सर्वा <i>sārvām</i>	सर्वे <i>sārve</i>	सर्वाः <i>sārvāḥ</i>

I. सर्वया <i>sárvayá</i>	सर्वाभ्यां <i>sárvābhyām</i>	सर्वाभिः <i>sárvābhiḥ</i>
D. सर्वस्यै <i>sárvasyai</i>	सर्वाभ्यां <i>sárvābhyām</i>	सर्वाभ्यः <i>sárvābhyāḥ</i>
Ab. सर्वस्याः <i>sárvasyāḥ</i>	सर्वाभ्यां <i>sárvābhyām</i>	सर्वाभ्यः <i>sárvābhyāḥ</i>
G. सर्वस्याः <i>sárvasyāḥ</i>	सर्वयोः <i>sárvayoh</i>	सर्वासं <i>sárvāsām</i>
L. सर्वस्यां <i>sárvasyām</i>	सर्वयोः <i>sárvayoh</i>	सर्वासु <i>sárvāsu</i>

SINGULAR.

NEUTER.

DUAL.

PLURAL.

N.A.V. सर्वे *sárvam*सर्वे *sárve*सर्वाणि *sárvāni*

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take त् *t* in the Nom. Acc.Voc. Sing. of the neuter :

Nom. Sing. अन्यः *anyah*, masc. ; अन्या *anyá*, fem. ; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only :

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhābhyām*, G. L. उभयोः *ubhayoh* ; उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayaḥ*, °यी *-yī*, °यं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

MASCULINE.

SINGULAR.

PLURAL.

N. उभयः *ubhayaḥ*

—

उभये *ubhaye*A. उभयं *ubhayam*उभयान् *ubhayān*I. उभयेन *ubhayena*उभयैः *ubhayaiḥ*D. उभयस्मै *ubhayasmai*, &c.उभयेभ्यः *ubhayebyah*, &c.

§ 282. The nine words from पूर्व *pūrva* to अंतर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इ *i* or अः *aḥ* ; in the Abl. Sing. स्मात् *smāt* or अत् *at* ; in the Loc. Sing. स्मिन् *smiṇ* or इ *i*.

SINGULAR.

DUAL.

PLURAL.

N. पूर्वः *pūrvah*पूर्वौ *pūrvau*पूर्वे *pūrve* or पूर्वाः *pūrvāḥ*A. पूर्व *pūrvam*पूर्वौ *pūrvau*पूर्वान् *pūrvān*I. पूर्वेण *pūrvēṇa*पूर्वाभ्यां *pūrvābhyām*पूर्वैः *pūrvaiḥ*D. पूर्वस्मै *pūrvasmai*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyāḥ*Ab. पूर्वस्मात् *pūrvasmāt* or पूर्वात् *pūrvāt*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyāḥ*G. पूर्वस्य *pūrvasya*पूर्वयोः *pūrvayoh*पूर्वेषां *pūrvēshām*L. पूर्वस्मिन् *pūrvasmin* or पूर्वे *pūrve*पूर्वयोः *pūrvayoh*पूर्वेषु *pūrvēshu*

§ 283. The following words may likewise take अः *aḥ* or इ *i* in the Nom. Plur. masc. (Pāṇ. I. 1, 33.)

प्रथमः *prathamah*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamāḥ*; fem.

प्रथमा *prathamā*.

चरमः *charamah*, last, चरमौ *charamau*, चरमे *charamē* or चरमाः *charamāḥ*.

द्वितयः *dvitayah*, two-fold, fem. द्वितयी *dvitayī*, and similar words in तय *taya*; त्रितयः *tritayah*, three-fold ; त्रितये *tritaye* or त्रितयाः *tritayāḥ*.

द्वयः *dvayaḥ*, two-fold, fem. द्वयी *dvayī*, and similar words in य *ya*; त्रयः *trayaḥ*.

अल्पः *alpah*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemaḥ*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कान्तः *kāntaḥ*.

§ 284. द्वितीयः *dvitīyaḥ* and other words in तीय *tīya* are declined like कान्त *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. द्वितीयः <i>dvitīyaḥ</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयाः <i>dvitīyāḥ</i>
A. द्वितीयं <i>dvitīyam</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयान् <i>dvitīyān</i>
I. द्वितीयेन <i>dvitīyena</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेः <i>dvitīyair</i>
D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmai</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
Ab. द्वितीयात् <i>dvitīyāt</i> or द्वितीयस्मात् <i>dvitīyasmāt</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
G. द्वितीयस्य <i>dvitīyasya</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयानां <i>dvitīyānām</i>
L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयेषु <i>dvitīyeshu</i>

At the end of Bahuvrīhi compounds the Sarvanāmans are treated like ordinary words : Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pāṇ. 1. 1, 29). The same at the end of compounds such as मासपूर्वः *māsapūrvah*, a month earlier ; Dat. मासपूर्वाय *māsapūrvāya* (Pāṇ. 1. 1, 30). Likewise in Dvandvas; पूर्वापराणां *pūrvāparāṇām*, of former and later persons (Pāṇ. 1. 1, 31), though in the Nom. Plur. these Dvandvas may take इ; पूर्वापरे *pūrvāpare* or पूर्वापराः *pūrvāparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्व *uttara-pūrva*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. 1. 1, 28).

Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc.	चिरं <i>chiram</i> , a long time.
Instr.	चिरेण <i>chireṇa</i> , in a long time.
Dat.	चिराय <i>chirāya</i> , for a long time.
Abl.	चिरात् <i>chirāt</i> , long ago.
Gen.	चिरस्य <i>chirasya</i> , a long time.
Loc.	चिरे <i>chire</i> , long.

Other adverbial terminations are,

1. तः *taḥ*, with an ablative meaning, becoming generally local.
2. तत्र *tra*, with a locative meaning.
3. दा *dā*, with a temporal meaning ; also raised to दानि *dāni*.
4. तात् *tāt*, with a locative meaning.

5. या *thá*, with a meaning of modality; likewise यं *tham* and यथा *tha*.
6. सात् *sát*, expressive of effect.
7. आ *á* and आहि *áhi*, local.
8. हि *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *taḥ*, with an ablative meaning.

ततः *tataḥ*, thence. यतः *yataḥ*, whence. इतः *itaḥ*, hence; (cf. इति *iti*, thus, इव *iva*, as.) अतः *ataḥ*, hence. कुतः *kutaḥ*, Whence? अमुतः *amutaḥ*, thence. मत्तः *mattaḥ*, from me. अस्मत्तः *asmattaḥ*, from us. भवत्तः *bhavattaḥ*, from your Honour. पूर्वतः *púrvataḥ*, before (in a general local or temporal sense). सर्वतः *sarvataḥ*, always. अग्रतः *agrataḥ*, before, like अग्रे *agre*. अभितः *abhitaḥ*, around, near. उभयतः *ubhayataḥ*, on both sides. परितः *paritaḥ*, all round. ग्रामतः *grāmataḥ*, from the village. अज्ञानतः *ajñānataḥ*, from ignorance.

2. त *tra*, locative; originally त्रा *trá*, as in पुरुषत्रा *purushatrá*, amongst men.

तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*, there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *satrá*, with, and सत्रं *satram*, with (see सह *saha*).

3. दा *dá*, temporal.

तदा *tadá*, then, and तदानि *tadānim*. यदा *yadá*, when. कदा *kadá*, When? अन्यदा *anyadá*, another time. सर्वदा *sarvadá*, always, at all times. एकदा *ekadá*, at one time. सदा *sadá*, always. इदा *idá*, in the Veda, later इदानीं *idānim*, now.

4. तात् *tát*, local.

प्राक्तात् *práktát*, in front.

Frequently after a base in सः

पुरस्तात् *purastát*, before. अधस्तात् *adharastát*, below. परस्तात् *parastát*, afterwards. अधस्तात् *adhistát*, below. उपरिष्ठात् *uparishṭát*, above.

5. था *thá*, modal.

तथा *tathá*, thus. यथा *yathá*, as. सर्वथा *sarvathá*, in every way. उभयथा *ubhayathá*, in both ways. अन्यथा *anyathá*, in another way. अन्यतरथा *anyatarathá*, in one of two ways. इतरथा *itarathá*, in the other way. वृथा *vṛithá*, vainly(?). Or थं *tham*, in कथं *katham*, How? इत्थं *ittham*, thus. Or यथा *tha*, in अथा *atha*, thus.

6. सात् *sát*, effective.

राजसात् *rājasát*, (राज्ञोऽधीनं *rājño 'dhīnam*, dependent on the king.) भस्मसात् *bhasmasát*, reduced to ashes. अग्निसात् *agnisát*, reduced to fire.

7. आ *á* and आहि *áhi*, local.

दक्षिणाहि *dakṣiṇāhi*, in the South, or दक्षिणा *dakṣiṇá*. उत्तराहि *uttarāhi*, in the North, or उत्तरा *uttará*. अंतरा *antará* (or ०रे *-ram*, or ०रे *-re*, or ०रेण *-reṇa*), between. पुरा *purá*, in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastát*, before.) पश्चा *paśchá*, behind, (or पश्चात् *paśchát*.)

Adverbs such as मुषा *mudhá*, in vain, मृषा *mṛishá*, falsely, are instrumental cases of obsolete nouns ending in consonants.

8. हि *rhi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore.
तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रातर् *pratar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

CHAPTER VII.

CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive.

Ex. बोधति *bódhati*, he knows; बुध्यते *budhyáte*, he is known.

§ 287. The Active has two forms:

1. The *Parasmai-pada*, i.e. transitive, (from परस्मै *parasmai*, Dat. Sing. of पर *para*, another, i.e. a verb the action of which refers to another.)

Ex. ददाति *daddati*, he gives.

2. The *Âtmanepada*, i.e. intransitive, (from आत्मने *âtmanē*, Dat. Sing. of आत्मन् *âtman*, self, i.e. a verb the action of which refers to the agent.)

Ex. आदत्ते *âdatte*, he takes.

Note—The distinction between the *Parasmaipada* and *Âtmanepada* is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the *Parasmaipada* only, others in the *Âtmanepada* only; others in both voices. Those which are used in the *Parasmaipada* only, are verbs the action of which was originally conceived as transitive; e.g. भूमिं मथति *bhūmim manthati*, he shakes the earth; मांसं खादति *māṁsam khādati*, he eats meat; ग्राममतति *grāmam atati*, he goes to or approaches the village. Those which are used in the *Âtmanepada* only, were originally verbs expressive of states rather than of actions; e.g. एधते *edhate*, he grows; स्पन्दते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down. Such roots are marked in the *Dhātupāṭha* as *ñ-it* or *anudātta-it* (Pāṇ. 1. 3, 12).

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the *Parasmaipada*, while others which govern an accusative, are always conjugated in the *Âtmanepada*. हसति *hasati*, he laughs, is always *Parasmaipadin*, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the *Âtmanepada*; e.g. व्यतिहसन्ति *vyatihāsanti*, they laugh at each other (Pāṇ. 1. 3, 15, vārt. 1, 2). But स्मयते *smayate*, he smiles, is restricted by grammarians to the *Âtmanepada*; and verbs like त्रायते *trāyate*, he protects, are *Âtmanepadin* (i.e. used in the *Âtmanepada*), though they govern an accusative; e.g. त्रायस्व मां *trāyasva mām*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the *Parasmaipada* and *Âtmanepada*, take the one or the other form according as the action of the verb is conceived to be either transitive or reflexive;

e.g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pân. I. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी *ni*, to lead, is used as Parasmaipada in such expressions as गंडं विनयति *gaṇḍam vinayati**, he carries off a swelling; but as Âtmanepada, in क्रोधं विनयते *krodham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e.g. Âtm. वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृधत् *avridhat*, Par., or अवर्धिष्ट *avardhishṭa*, Âtm. he grew. (Pân. I. 3, 91.)

Others take the Parasmaipada or Âtmanepada according as they are compounded with certain prepositions; e.g. विशति *viśati*, he enters; but निविशते *ni-viśate*, he enters in. (Pân. I. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Âtmanepada. Desideratives generally follow the Pada of the simple root (Pân. I. 3, 62). Denominatives ending in ञाय *āya* have both forms (Pân. I. 3, 90). The intensives have two forms: one in य *ya*, which is always Âtmanepada; the other without य *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Âtmanepada, and prefixes य *yá* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Âtmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. Formed from the Special or Modified Base.

	PARASMAIPADA.	ÂTMANEPADA.
1. The Present (Laṭ)	भवामि <i>bhāvāmi</i>	भवे <i>bhāve</i>
2. The Imperfect (Laṅ)	अभवम् <i>ābhavam</i>	अभवे <i>ābhave</i>
3. The Optative (Liṅ)	भवेयम् <i>bhāveyam</i>	भवेय <i>bhāveya</i>
4. The Imperative (Loṭ)	भवानि <i>bhāvāni</i>	भवे <i>bhāvai</i>

II. Formed from the General or Unmodified Base.

	PARASMAIPADA.	ÂTMANEPADA.
5. The Reduplicated Perfect (Lit)	बभूव <i>babhūva</i>	बभूवे <i>babhūvé</i>
6. The Periphrastic Perfect (Lit)	चोरयां बभूव <i>chorayām babhūva</i>	चोरयां चक्रे <i>chorayām cha.</i>
7. The First Aorist (Luṅ)	अबोधिमं <i>ābodhisham</i>	अभविषि <i>ābhavishi</i>
8. The Second Aorist (Luṅ)	अभूवम् <i>ābhūvam</i>	असिचे <i>āsiche</i>
9. The Future (Lṛiṭ)	भविष्यामि <i>bhavishyāmi</i>	भविष्ये <i>bhavishyē</i>

* Cf. Siddhânta-Kaumudî, ed. Târânâtha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

10. The Conditional (Lriñ) अभविष्य *ābhaviṣhyam* अभविष्ये *ābhaviṣhye*
 11. The Periphrastic Future (Luṭ) भवितास्मि *bhavitāsmi* भविताहे *bhavitāhe*
 12. The Benedictive (Āsīr liñ) भूयासं *bhūyāsam* भविषीय *bhaviṣhīyā*
 13. The Subjunctive (Leṭ) occurs in the Veda only.

Signification of the Tenses and Moods.

- § 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.
3. The principal senses of the Optative are,
- Command ; e.g. त्वं ग्रामं गच्छे: *tvam grāmam gachchheḥ*, thou mayest go, i.e. go thou to the village.
 - Wish ; e.g. भवानिहासीत *bhavān ihāśīta*, Let your honour sit here!
 - Inquiring ; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhīyīya, uta tarkam adhīyīya*, Shall I study the Veda or shall I study logic?
 - Supposition (*sambhāvana*) ; e.g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapārago brāhmaṇatvāt*, he probably is a student of the Veda, because he is a Brāhman.
 - Condition ; e.g. दंडश्चेन्न भवेन्नोके विनश्येयुरिमाः प्रजाः *daṇḍaś chen na bhavel loke vinaśyeyur imāḥ prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स ज्ञानुयात् *yaḥ paṭhet sa jñanuyāt*, he who studies, will obtain. यद्यदोचेत विप्रेभ्यस्तद्ब्रह्मादमत्सरः *yad yad rocheta viprebhyas tat tad dadyād amatsarah*, whatever pleases the Brāhmins let one give that to them not niggardly.
 - It is used in relative dependent sentences ; e.g. यच्च त्वमेवं कुर्या न अहमे *yach cha tvam evam kuryā na śraddadhe*, I believed not that thou couldst act thus. यन्नादृशाः कृष्णं निन्देन्नाश्चर्यं *yat tādriśāḥ kṛiṣṇam ninderann āścharyam*, that such persons should revile Kṛiṣṇa, is wonderful.
4. The Imperative requires no explanation, as far as the second person is concerned ; e.g. तुद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative ; e.g. इच्छामि भवान्भुंक्तां *ichchhāmi bhavān bhuñktām*, I wish your honour may eat.
5. The Reduplicated Perfect denotes something absolutely past.
6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i.e. by means of an auxiliary verb.
7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).
9. The Future, also called the Indefinite Future ; e.g. देवश्चेद्वर्षिष्यति धान्यं वप्स्यामः *devaś ched varshishyati dhānyam vapsyāmaḥ*, if it rain, we shall sow rice. यावज्जीवमन्नं दास्यति *yāvaj-jīvam annam dāsyati*, as long as life

lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future; e. g. कदा भोक्ता *kadā bhoktā* or भोक्ष्यते *bhokshyate*, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pân. III. 3, 139); e. g. सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *suvrishṭis ched abhavishyat tadd subhiksham abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).
11. The Periphrastic or Definite Future; e. g. अयोध्यां अः प्रयातासि *ayodhyām śvaḥ prayātāsi*, thou wilt to-morrow proceed to Ayodhyā.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general; e. g. श्रीमान्भूयात् *śrīmān bhūyāt*, May he be happy! चिरं जीव्यात् *chiram jīvyāt*, May he live long!
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राश् *bhrás*, भ्राश् *bhlás*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, तस् *tras*, त्रुद् *trut*, लष् *lash* belong to the Bhû and Div classes; भ्राशते *bhrásate* or भ्राश्यते *bhrásyate*, &c. (Pân. III. 1, 70). Again, स्कु *sku*, स्तम् *stambh*, स्तुम् *stumbh*, स्कम् *skambh*, स्कुम् *skumbh* belong to the Su and Krî classes; स्कुनोति *skunoti* or स्कुनाति *skunāti* (Pân. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses*; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुमः *chi-nu-máh*, we search; अचिनुम *áchi-nu-ma*, we searched. But the Past Participle चितः *chitáh*, searched, or the Reduplicated Perfect चिच्युः *chichy-úh*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions :

- I. Bases which in the modified tenses end in अ a.
- II. Bases which in the modified tenses end in any letter but अ a.

This second division is subdivided into,

- II a. Bases which insert नु nu, उ u, or नी nī, between the root and the terminations.
- II b. Bases which take the terminations without any intermediate element.

I. First Division.

§ 296. The first division comprises four classes :

1. The Bhû class (the first with native grammarians, and called by them भ्वादि *bhvādi*, because the first verb in their lists is भू *bhū*, to be).
 - a. अ a is added to the last letter of the root.
 - b. The vowel of the root takes Guṇa, where possible (i.e. long or short i, u, ri, if final ; short i, u, ri, li, if followed by one consonant).
- Ex. बुध् *budh*, to know ; बोधति *bódh-a-ti*, he knows. भू *bhū*, to be ; भवति *bhāv-a-ti*, he is.

Note—The accent in verbs of the Bhû class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.

Many derivative verbs,—such as causatives, भावयति *bhāváyati*, he causes to be ; desideratives, बुभूषति *búbhúshati*, he wishes to be, from भू *bhū* ; intensives in the Âtmanepada, वेभिद्यते *bebhidýáte*, he cuts much ; and denominatives, नमस्यति *namasyáti*, he worships, लोहितायति *lohitáyati*, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them तुदादि *tuddādi*, because the first root in their lists is तुद् *tud*, to strike).
 - a. अ a is added to the last letter of the root.
 - b. Before this अ a, final इ i and ई ī are changed to इय *iy*.

उ u and ऊ ū	to उव <i>uv</i> .
ऋ ṛi	to रिय <i>riy</i> .
ॠ ṛī	to इर <i>ir</i> (§ 110).

Ex. तुद् *tud*, to strike ; तुदति *tud-á-ti*. रि *ri*, to go ; रियति *riy-á-ti*. नू *nū*, to praise ; नुवति *nuv-á-ti*. मृ *mṛi*, to die ; म्रियते *mriy-á-te*. कृ *krī*, to scatter ; किरति *kir-á-ti*.

Note—The accent in verbs of the Tud class rests on the intermediate अ a ; hence never Guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि *divādi*, because the first root in their lists is दिव् *div*, to play).
 - a. य ya is added to the last letter of the root.

Ex. नह् *nah*, to bind ; नहति *náh-ya-ti*. बुध् *budh*, to awake ; बुध्यते *búdh-ya-te*.

Note—The accent in verbs of the Div class rests on the radical vowel ; though there are traces to show that some verbs of this class had the accent originally on य ya.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churádi*, because the first root in their lists is चुर *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *ā*.

Ex. दल् *dal*, to cut; दालयति *dāl-āya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, च्च *ri*, ल *li*, these vowels take Guṇa, while च्च *ri* becomes ईर् *īr*.

Ex. श्लिष् *ślish*, to embrace; श्लेषयति *ślesh-āya-ti*. चुर *chur*, to steal; चोरयति *chor-āya-ti*. मृष् *mṛish*, to endure; मर्षयते *marsh-āya-te*. कृत् *krīt*, to praise; कीर्तयति *kīrt-āya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, च्च *ri*, and च्च *ri*, take Vṛiddhi.

Ex. ज्रि *jri*, to grow old; ज्राययति *jráy-āya-ti*. मी *mī*, to walk; माययति *māy-āya-ti*. धृ *dhṛi*, to hold; धारयति *dhār-āya-ti*. पू *pū*, to fill; पारयति *pār-āya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय *āya*.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nī*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *nī* is raised to ना *nā* in the Krî, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versâ*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II a. Bases which take नु *nu*, उ *u*, नी *nî*.

§ 298. This first subdivision comprises three classes :

1. The Su class (the fifth class with native grammarians, and called by them स्वादि *svādi*, because the first root in their lists is सु *su*).

नु *nu* is added to the last letter of the root, before strong terminations,
नो *no* before weak terminations.

Ex. सु *su*, to squeeze out; सुनुमः *su-nu-máh*, 1st pers. plur. Pres.

सुनोमि *su-nó-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanādi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations,
ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch; तनुमः *tan-u-máh*, 1st pers. plur. Pres.

तनोमि *tan-ó-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, कृ *kṛi*, करोमि *karomi*, I do.

3. The Krî class (the ninth with native grammarians, and called by them क्वादि *kryādi*, because the first root in their lists is क्री *krî*).

नी *nî* is added to the last letter of the root, before strong terminations,
ना *nā* before weak terminations,
न् *n* before strong terminations beginning with vowels.

Ex. क्री *krî*, to buy; क्रीणीमः *krî-nî-máh*, 1st pers. plur. Pres.

क्रीणामि *krî-ñā-mi*, 1st pers. sing. Pres.

क्रीयन्ति *krî-ñ-ānti*, 3rd pers. plur. Pres.

II b. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes :

1. The Ad class (the second class with native grammarians, and called by them अदादि *adādi*, because the first root in their lists is अद् *ad*, to eat).

a. The terminations are added immediately to the last letter of the base; and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§ 107-145) must be carefully observed.

b. The strong base before the weak terminations takes Guṇa where possible (§ 296, 1. b).

Ex. लिह् *lih*, to lick : लिहः *lih-máh*, we lick; लेहि *léh-mi*, I lick; लेहि *léh-shi*, thou lickest (§ 127); लीढ *līḍhá*, you lick (§ 128); अलेद् *áleṭ*, thou lickedst (§ 128).

The accent is on the first vowel of the terminations, except in case of weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyâdi*, because the first root in their lists is हु *hu*, जुहोति *juhóti*).

- a. The terminations are added as in the Ad class.
b. The strong base before the weak terminations takes Guṇa, where possible.
c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice: जुहुमः *ju-hu-máh*, we sacrifice; जुहोमि *ju-hó-mi*, I sacrifice. (Pāṇ. VI. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधति *dádhati*; दधति *dádhati* (Pāṇ. VI. 1, 189—190). Whether this rule extends to the Optative Âtmanepada is doubtful. We find in the Rîg-veda both *dádhta* and *dadhíta*. Prof. Benfey, who at first accentuated *dadhíta*, now places the accent on the first syllable, like Boehtlingk and Bopp. The Âgama *siyut* is, no doubt, *avidyamānavat svaravidhau* (Pāṇ. III. 1, 3, vārt. 2); but the question is whether *ta* is to be treated as *ajâdi*, beginning with a vowel, or whether the termination is *ta* with Âgama *i*. I adopt the former view, and see it confirmed by the Pratyudâharapa given in VI. 1, 189. For if *yât* of *dad-yât* is no longer *ajâdi*, then *ta* in *dád-ta* must be *ajâdi* on the same ground. The reduplicated verbs *bhî*, *krî*, *bhri*, *hu*, *mad*, *jan*, *dhan*, *daridrâ*, *jâgri* have the Udâtta on the syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bibhârti*, but बिभ्रति *bíbhrati* (Pāṇ. VI. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhâdi*, because the first root in their lists is रुध् *rudh*, रुध्नि *ruṇâddhi*, to obstruct).

- a. The terminations are added as in the Ad class.
b. Between the radical vowel and the final consonant न *n* is inserted, which in the strong base before weak terminations is raised to न *na*.

Ex. युज् *yuj*, to join: युज्मः *yu-ñ-j-máh*, we join; युज्मि *yu-ná-j-mi*, I join.

The accent falls on न *na*, wherever it appears, unless it is attracted by the augment.

First Division.

Bhû class, with native grammarians,		Bhvâdi, I class.
Tud class,	—	Tudâdi, VI class.
Div class,	—	Divâdi, IV class.
Chur class,	—	Churâdi, X class.

Second Division.

Su class, with native grammarians,		Svâdi, V class.
Tan class,	—	Tanâdi, VIII class.
Krî class,	—	Kryâdi, IX class.
Ad class,	—	Adâdi, II class.
Hu class,	—	Juhotyâdi, III class.
Rudh class,	—	Rudhâdi, VII class.

CHAPTER IX.

AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short अ *a* as their initial augment. This अ *a* has the accent. Thus from बुद् *budh*, Present बोधामि *bódhāmi*; Imperfect अबोधं *ábodhami*.

Roots beginning with vowels always take Vṛddhi, the irregular result of the combination of the augment with the initial vowels. (Pāṇ. VI. 1, 90.)

अ *a* with अ *a*, or आ *ā*, = आ *ā*.

अ *a* with इ *i*, ई *ī*, ए *e*, or ऐ *ai*, = ऐ *ai*.

अ *a* with उ *u*, ऊ *ū*, ओ *o*, or औ *au*, = औ *au*.

अ *a* with चृ *ri*, or च्रृ *ri*, = आर् *ār*.

From अर्च *arch*, अर्चति *archati*, he praises, आर्चत् *ārchat*, he praised.

From ईक्ष् *īksh*, ईक्षते *īkshate*, he sees, ऐक्षत् *āikshata*, he saw.

From उन्द् *und*, उनत्ति *unatti*, he wets, औनत् *āunat*, he wetted.

From चृ *ri*, च्रृत्ति *richchhati*, he goes, आर्च्छत् *ārarchchhat*, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle मा *mā* (Pāṇ. VI. 4, 74). मा भवान् कार्षीत् *mā bhavān kārshīt*, Let not your Honour do this! or मा स्म करोत् *mā sma karot*, May he not do it!

Reduplication.

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

General Rules of Reduplication.

§ 303. The first syllable of a root (i.e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh*. भू *bhū* is exceptional in forming बभू *babhū*. (Pân. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धू *dhū*, to shake, = दुधू *dudhū*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह *h* by ज *j*. (Pân. VII. 4, 62.)

कुद् *kuṭ*, to sever, = चुकुद् *chukut*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुग् *kruś*, to shout, = चुक्रुग् *chukruś*.

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुष्टु *tushtu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्थे *spardh*, to strive, = पस्पर्थे *paspardh*.

स्था *sthā*, to stand, = तस्था *tasthā*.

च्युत् *śchyut*, to drop, = चुच्युत् *chuśchyut*.

But स्मृ *smṛi*, to pine, = सस्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्रौ *krī*, to buy, = चिक्रौ *chikrī*.

सूद् *sūd*, to strike, = सुषूद् *sushūd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिषेव् *sishev*.

दौक् *ḍhauk*, to approach, = डुदौक् *ḍudhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *ā*, taking अ *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.

गै *gai*, to sing, = जगौ *jagau*.

शौ *śo*, to sharpen, = शशौ *śaśau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasâraṇa*.) Pân. VI. 1, 17.

ROOT.	FIRST PERS. SING. REDUPL. PERF.	WEAK FORM*.	WEAKEST FORM†.
यज् <i>yaj</i> = इयान् <i>iyája</i> , to sacrifice, (for ययान् <i>yayája</i> .)	इज् <i>ij</i> .	(इज् <i>ij</i> .)	
वच् <i>vach</i> = उवाच <i>uvádcha</i> , to speak.	ऊच् <i>úch</i> .	(उच् <i>uch</i> .)	
वद् <i>vad</i> = उवाद <i>uváda</i> , to say.	उद् <i>úd</i> .	(उद् <i>ud</i> .)	
वप् <i>vap</i> = उवाप <i>uvápa</i> , to sow.	ऊप् <i>úp</i> .	(उप् <i>up</i> .)	
वञ् <i>vaś</i> = उवाञ् <i>uváśa</i> , to wish.	ऊञ् <i>úś</i> .	(उञ् <i>uś</i> .)	
वस् <i>vas</i> = उवास <i>uvásā</i> , to dwell.	ऊस् <i>ús</i> .	(उस् <i>us</i> .)	
वह् <i>vah</i> = उवाह <i>uváha</i> , to carry.	ऊह् <i>úh</i> .	(उह् <i>uh</i> .)	
वय् <i>vay</i> ‡ = उवाय <i>uváyā</i> , to weave.	ऊय् <i>úy</i> or ऊव् <i>úv</i>||.	(उय् <i>u</i> .)	
व्यच् <i>vyach</i> = विव्याच <i>vivyádcha</i> , to surround.	विविच् <i>vivich</i> .	(विच् <i>vich</i> .)	
व्यध् <i>vyadh</i> = विव्याध <i>vivyádha</i> , to strike.	विविध् <i>vividh</i> .	(विध् <i>vidh</i> .)	
व्यथ् <i>vyath</i> = विव्यथे <i>vivyathé</i> (Pân. VII. 4, 68).	विव्यथ् <i>vivyath</i> .	(व्यथ् <i>vyath</i> .)	
स्वप् <i>svap</i> = सुष्वप <i>sushvápa</i> , to sleep.	सुषुप् <i>sushup</i> .	(सुप् <i>sup</i> .)	
श्वि <i>svi</i> = शुश्राव <i>śuśáva</i> , to swell¶.	शुशू <i>śuśú</i> .	(शू <i>śú</i> .)	
व्ये <i>vye</i> = विव्याय <i>vivyáyā</i> , to cover.	विवी <i>viví</i> .	(वी <i>ví</i> .)	
ज्या <i>jyā</i> = निज्यौ <i>jijyaú</i> , to grow old.	जिजी <i>jijí</i> .	(जी <i>jí</i> .)	
हे <i>hve</i> = जुहाव <i>juháva</i> , to call (Pân. VI. I, 33).	जुहू <i>juhú</i> .	(हू <i>hú</i> .)	
प्याय् <i>pyáy</i> = पिप्ये <i>pipyé</i> , to grow fat (Pân. VI. I, 29).	पिपी <i>pipí</i> .	(पी <i>pí</i> .)	
ग्रह् <i>grah</i> = जग्राह <i>jagráha</i> , to take.	जगृह् <i>jagrih</i> .	(गृह् <i>grih</i> .)	
व्रश् <i>vraśch</i> = वव्रश्च <i>vavráscha</i> , to cut (Pân. VI. I, 17).	ववृश् <i>vavriśch</i> .	(वृश् <i>vriśch</i> .)	
प्रच्छ् <i>prachh</i> = पप्रच्छ <i>papráchchha</i> , to ask.	पप्रच्छ <i>paprachchh</i> .	(पृच्छ <i>prichchh</i> .)	
भ्रज् <i>bhraj</i> = बभ्रज् <i>babhrájja</i> , to fry.	बभ्रज् <i>babhraj</i> .	(भृज् <i>bhrij</i> .)	

In the last three verbs the weak form in the reduplicated perfect is protected against *Samprasâraṇa* by the final double consonant. (Pân. I. 2, 5.)

Roots beginning with *v va*, but ending in double consonants, do not change *v va* to *u u*. Ex. ववृते *vavrité*; ववृधे *vavridhé*.

§ 312. Roots beginning with short अ *a*, and ending in a single consonant, contract अ *a* + अ *a* into आ *ā*.

अद् *ad*, to eat, = आद् *ād*.

* The weak forms appear in all persons of the reduplicated perfect where neither *Vṛiddhi* nor *Guṇa* is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pân. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *vavau*, ववुः *vavuh* (Pân. VI. 1, 40).

|| Pân. VI. 1, 38, 39.

¶ Or शिश्राय *śiśvāya* (Pân. VI. 1, 30).

§ 313. Roots beginning with short अ *a*, and ending with more than one consonant, prefix आन् *án*. (Pân. VII. 4, 71.)

अर्च *arch* = आनर्च *ánarch*. (Also अङ् *aś* (Su), आनशे *ánaśe*.) Pân. VII. 4, 72.

§ 314. The root चृ *ri* forms the base of the reduplicated perfect as आर् *ár*. Other roots beginning with चृ *ri* prefix आन् *án*. (Pân. VII. 4, 71.)

चृज् *rij*, to obtain, = आनृज् *án-rij*. चृध् *ridh*, to thrive, = आनृध् *ánridh*.

These roots are treated in fact as if they were अर्च *arch*, अर्थ *ardh*, &c.

§ 315. Roots beginning with इ *i* or उ *u* (not prosodially long), contract इ + इ *i + i* and उ + उ *u + u* into ई *ī* and ऊ *ū*; but if the radical इ *i* or उ *u* take Guṇa or Vṛiddhi, य *y* and व *v* are inserted between the reduplicative syllable and the base. (Pân. VI. 4, 78.)

इष् *ish* = ईषतुः *ish-átuh*, they two have gone.

= इयेष् *iy-ésh-a* (Guṇa), I have gone.

उक्ख *ukh* = ऊक्खतुः *úkh-átuh*, they two have withered.

= उवोक्ख *uv-ókh-a* (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical चृ *ri*, चृ *ri*, whether final or medial, are represented in reduplication by अ *a*.
2. In the bases of the Hu class, final चृ *ri* and चृ *ri* (they do not occur as medial) are represented in reduplication by इ *i*.

REDUPLICATED PERFECT.

भृ *bhri*, to bear, = बभार *babhára*.

सृ *sri*, to go, = ससार *sasára*.

हृ *hri*, to take, = जहार *jahára*.

HU CLASS. PRESENT, &c.

भृ *bhri* = विभर्ति *bibhárti*.

सृ *sri* = सिसर्ति *sísarti*.

हृ *hri* = जिहर्ति *jíharti*.

The root चृ *ri*, to go, forms इयर्ति *íy-arti*; पू *prí*, to fill, पिपर्ति *píparti*.

§ 317. The three verbs निज् *nij*, विज् *vij*, and विष् *vish* of the Hu class take Guṇa in the reduplicated syllable. (Pân. VII. 4, 75.)

निज् *nij*, to wash, नेनेक्ति *nénekti*, नेनेक्ते *nenikte*; विज् *vij*, to separate, वेवेक्ति *vévekti*; विष् *vish*, to pervade, वेवेष्टि *véveshti*.

§ 318. The two verbs मा *má*, to measure, and हा *há*, to go, of the Hu class take इ *i* in the reduplicative syllable. (Pân. VII. 4, 76.)

मा *má*, मिमीते *mimíté*; हा *há*, जिहीते *jihíté*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् *han*, to kill, जघान *jaghána*. Likewise in the desiderative जिघांसति *jíghámsati*, and the intensive जंघन्यते *jaṅghanyáte*. (Pân. VII. 3, 55.)

हि *hi*, to send (Su), जिघाय *jígháya*. Likewise in the desiderative जिघीषति *jíghíshati*, and the intensive जेघीयते *jeghíyáte*. (Pân. VII. 3, 56.)

जि *ji*, to conquer, जिगाय *jigāya*. Likewise in the desiderative जिगीषति *jigīshati*; but not in the intensive, which is always जेजीयते *jejīyāte*. (Pāṇ. VII. 3, 57.)

चि *chi*, to gather, has optionally चिचाय *chichāya* or चिकाय *chikāya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *chechīyāte* only. (Pāṇ. VII. 3, 58.)

Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take अ *a* (First Division), or नु *nu*, उ *u*, नी *nī* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking आये *āthe* as the termination of the 2nd pers. dual Âtm., and learning that the आ *ā* of आये *āthe* is changed to इ *i* after bases in अ *a* (Pāṇ. VII. 2, 81), it is simpler to take इये *ithe* as the termination in the First Division; but still simpler to commit to memory such forms as बोधेये *bodhethe*, द्विषाये *dvishāthe*, मिमाये *mimāthe*, without asking at first any questions as to how they came to be what they are.

FIRST DIVISION.

Bhū, Tud, Div, and Chur Classes.

PARASMAIPADA.				ÂTMANEPADA.			
Present.	Imperf.	Optative.	Imperat.	Present.	Imperfect.	Optative.	Imperative.
1. अमि <i>ami</i>	म् <i>m</i>	इयं <i>iyam</i>	अनि <i>ani</i>	इ <i>i</i>	इ <i>i</i>	इय <i>iya</i>	ए <i>e</i>
2. सि <i>si</i>	: ह <i>h</i>	इः <i>iḥ</i>	— *	से <i>se</i>	थाः <i>thāḥ</i>	इथाः <i>ithāḥ</i>	स्व <i>sva</i>
3. ति <i>ti</i>	त् <i>t</i>	इत् <i>it</i>	तु तु * <i>tu tu</i>	ते <i>te</i>	त <i>ta</i>	इत <i>ita</i>	तां <i>tām</i>
1. अवः <i>avaḥ</i>	अव <i>ava</i>	इव <i>iva</i>	अव <i>ava</i>	अवहे <i>avahe</i>	अवहि <i>avahi</i>	इवहि <i>ivahi</i>	अवहै <i>avahai</i>
2. यः <i>thāḥ</i>	तं <i>tam</i>	इतं <i>itam</i>	तं <i>tam</i>	इये <i>ithe</i>	इथां <i>ithām</i>	इयाथां <i>iyāthām</i>	इथां <i>ithām</i>
3. तः <i>taḥ</i>	तां <i>tām</i>	इतां <i>itām</i>	तां <i>tām</i>	इते <i>ite</i>	इतां <i>itām</i>	इयातां <i>iyātām</i>	इतां <i>itām</i>
1. अमः <i>amaḥ</i>	अम <i>ama</i>	इम <i>ima</i>	अम <i>ama</i>	अमहे <i>amahe</i>	अमहि <i>amahi</i>	इमहि <i>imahi</i>	अमहै <i>amahai</i>
2. य <i>tha</i>	त <i>ta</i>	इत <i>ita</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्वं <i>dhvam</i>	इध्वं <i>idhvam</i>	ध्वं <i>dhvam</i>
3. न्ति <i>nti</i>	न् <i>n</i>	इयुः <i>iyuḥ</i>	न्तु <i>ntu</i>	न्ते <i>nṭe</i>	न्त <i>nta</i>	इरन् <i>iran</i>	न्तां <i>ntām</i>

* In the second and third persons तात् *tāt* may be used as termination after all verbs, if the sense is benedictive.

SECOND DIVISION.

Su, Tan, Kṛī, Ad, Hu, and Rudh Classes.

PARASMAIPADA.				ÂTMANEPADA.			
Present.	Imperfect.	Optative.	Imperative.	Present.	Imperfect.	Optative.	Imperative.
1. मि <i>mi</i>	अम् <i>am</i>	यां <i>yām</i>	आनि <i>āni</i>	ए <i>e</i>	इ <i>i</i>	इय <i>īya</i>	ऐ <i>ai</i>
2. सि <i>si</i>	: <i>ḥ</i>	याः <i>yāḥ</i>	हि <i>hi</i> ¹	से <i>se</i>	याः <i>thāḥ</i>	इयाः <i>īthāḥ</i>	स्व <i>sva</i>
3. ति <i>ti</i>	त् <i>t</i>	यात् <i>yāt</i>	तु <i>tu</i>	ते <i>te</i>	त <i>ta</i>	इत <i>īta</i>	तां <i>tām</i>
1. वः <i>vaḥ</i>	व <i>va</i>	याव <i>yāva</i>	आव <i>āva</i>	वहे <i>vahe</i>	वहि <i>vahi</i>	इवहि <i>īvahi</i>	आवहै <i>āvahai</i>
2. यः <i>thāḥ</i>	तं <i>tam</i>	यातं <i>yātam</i>	तं <i>tam</i>	आये <i>āthe</i>	आयां <i>āthām</i>	इयायां <i>īyāthām</i>	आयां <i>āthām</i>
3. तः <i>taḥ</i>	तां <i>tām</i>	यातां <i>yātam</i>	तां <i>tām</i>	आते <i>āte</i>	आतां <i>ātām</i>	इयातां <i>īyātām</i>	आतां <i>ātām</i>
1. मः <i>maḥ</i>	म <i>ma</i>	याम <i>yāma</i>	आम <i>āma</i>	महे <i>mahe</i>	महि <i>mahi</i>	इमहि <i>īmahi</i>	आमहै <i>āmahai</i>
2. थ <i>tha</i>	त <i>ta</i>	यात <i>yāta</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्वं <i>dhvam</i>	इध्वं <i>īdhvam</i>	ध्वं <i>dhvam</i>
3. अंति <i>anti</i> ²	अन् <i>an</i> ³	युः <i>yuh</i>	अन्तु <i>antu</i> ²	अते <i>ate</i>	अत <i>ata</i>	ईरन् <i>īran</i>	अतां <i>atām</i>

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1—When हि *hi* is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to धि *dhi* (Pāṇ. VI. 4, 101. See No. 162). The verb हु *hu*, though ending in a vowel, takes धि *dhi* instead of हि *hi*, for the sake of euphony. (Pāṇ. VI. 4, 101.)

Kṛī verbs ending in consonants form the 2nd pers. sing. imp. in आन *āna*. (See No. 155. Pāṇ. III. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when उ *u* is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त *abhyasta*, i. e. reduplicated bases, take अति *ati* and अतु *atu*.

Note 3—In the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and विद् *vid*, to know, take उः *uḥ*, before which, verbs ending in a vowel, require Guṇa. उः *uḥ* is used optionally after verbs in आ *ā*, and after द्विष् *dvish*, to hate. (Pāṇ. III. 4, 109—112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmanepada of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhātupāṭha.

PARASMAIPADA.
Present.

ROOT.	VERBAL BASE.	First Division.	अमि ami	सि si	ति ti	अवः avah	यः thah	तः tah	अमः amah	यः tha	न्ति nti
भृ- bhṛ	भव bhava	भवामि bhāvāmi	भवसि bhāvasi	भवति bhāvati	भवति bhāvati	भवावः bhāvāvah	भवयः bhāvayathah	भवतः bhāvatah	भवामः bhāvāmah	भवय bhāvayatha	भवन्ति bhāvanti
तुद्- tud	तुदा tuda	तुदामि tudāmi	तुदसि tudāsi	तुदति tudāti	तुदति tudāti	तुदावः tudāvah	तुदयः tudayathah	तुदतः tudatah	तुदामः tudāmah	तुदय tudayatha	तुदन्ति tudanti
दिव्- div	दीव्य divya	दीव्यामि divyāmi	दीव्यसि divyasi	दीव्यति divyati	दीव्यति divyati	दीव्यावः divyāvah	दीव्ययः divyayathah	दीव्यतः divyatah	दीव्यामः divyāmah	दीव्यय divyayatha	दीव्यन्ति divyanti
चुर- chur	चोरय choraya	चोरयामि choráyāmi	चोरयसि choráyasi	चोरयति choráyati	चोरयति choráyati	चोरयावः choráyāvah	चोरययः choráyayathah	चोरयतः choráyatah	चोरयामः choráyāmah	चोरयय choráyayatha	चोरयन्ति choráyanti
		मि mi	सि si	ति ti	यः vah	यः thah	तः tah	मः mah	यः tha	अन्ति anti	
सु- su	सुनु sunu	सुनुमि sunómi	सुनुपि sunóshi	सुनुति sunóti	सुनुति sunóti	सुनुवः ¹ sunuváh	सुनुयः sunuyatháh	सुनुतः ² sunutáh	सुनुमः ³ sunumáh	सुनुय sunuyathá	सुनुवन्ति sunuvánti
तन्- tan	तनु tanu	तनोमि tanómi	तनोपि tanóshi	तनोति tanóti	तनोति tanóti	तनुवः ³ tanuváh	तनुयः tanuyatháh	तनुतः tanutáh	तनुमः ⁴ tanumáh	तनुय tanuyathá	तनुवन्ति tanuvánti
क्री- krí	क्रीणी krīṇī	क्रीणामि krīṇāmi	क्रीणसि krīṇāsi	क्रीणति krīṇāti	क्रीणति krīṇāti	क्रीणीवः krīṇīváh	क्रीणयः krīṇayatháh	क्रीणीतः krīṇītáh	क्रीणीमः krīṇīmáh	क्रीणीय krīṇīyathá	क्रीणीन्ति krīṇānti
अद्- ad	अद् ad	अदमि ádmi	अदसि ádsi	अदति ádti	अदति ádti	अद्वः adváh	अद्वयः advayatháh	अद्वतः advatah	अद्वमः advámah	अद्वय advayathá	अद्वन्ति advanti
हु- hu	जुहु juhū	जुहोमि juhómi	जुहोपि juhóshi	जुहोति juhóti	जुहोति juhóti	जुहुवः juhuváh	जुहुयः juhuyatháh	जुहुतः juhutáh	जुहुमः juhumáh	जुहुय juhuyathá	जुहुवन्ति ⁵ juhuvánti
रुध्- rudh	रुध् rudh	रुधामि rudhāmi	रुधसि rudhāsi	रुधति rudhati	रुधति rudhati	रुध्वः rudhváh	रुध्वयः rudhvayatháh	रुध्वतः rudhvatah	रुध्वमः rudhvámah	रुध्वय rudhvayathá	रुध्वन्ति rudhvanti

1 Or सुवः sunuváh.

2 Or सुमः sunumáh.

3 Or तनुवः tanuváh.

4 Or तनुमः tanumáh.

5 See § 321, note 2.

PARASMAIPADA.
Imperfect.

Root.	VERBAL BASE.	m n	: ḥ	तृ t	अव ava	तं tam	तां tām	अम ama	त ta	न n
भू bhū	भव bhava	अभव अभवः ābhavam ābhavaḥ	अभवत् ābhavat	अभवत् ābhavat	अभवाव ābhavāva	अभवतं ābhavatam	अभवतां ābhavatām	अभवाम ābhavamā	अभवत ābhavata	अभवन् ābhavan
तुद् tud	तुदा tuda	अतुद अभुदः ātudam ātudaḥ	अतुदत् ātudat	अतुदत् ātudat	अतुदाव ātudāva	अतुदतं ātudatam	अतुदतां ātudatām	अतुदाम ātudamā	अतुदत ātudata	अतुदन् ātudan
दिव् div	दीव्य divya	अदीव्य अभिदीव्यः ādivyam ādivyaḥ	अदीव्यत् ādivyat	अदीव्यत् ādivyat	अदीव्याव ādivyāva	अदीव्यतं ādivyatam	अदीव्यतां ādivyatām	अदीव्याम ādivyamā	अदीव्यत ādivyata	अदीव्यन् ādivyan
चुर् chur	चौरय choraya	अचौरय अभिचौरयः āchorayam āchorayaḥ	अचौरयत् āchorayat	अचौरयत् āchorayat	अचौरयाव āchorayāva	अचौरयतं āchorayatam	अचौरयतां āchorayatām	अचौरयाम āchorayamā	अचौरयत āchorayata	अचौरयन् āchorayan
Second Division.		अं am	: ḥ	तृ t	व va	तं tam	तां tām	म ma	त ta	अन् an
सु su	सुतु सुतो sunu suno	असुनव असुनोः āsunavam āsunoh	असुनोत् āsunot	असुनोत् āsunot	असुनुव ¹ āsunuva	असुनुतं āsunutam	असुनुतां āsunutām	असुनुम ² āsunuma	असुनुत āsunuta	असुनुन् āsunvan
तन् tan	तनु तनो tanu tano	अतनव असुनोः ātanavam ātanoh	अतनोत् ātanot	अतनोत् ātanot	अतनुव ³ ātanuva	अतनुतं ātanutam	अतनुतां ātanutām	अतनुम ⁴ ātanuma	अतनुत ātanuta	अतनुन् ātanvan
क्री क्रि क्रिया क्रिय क्रिन् क्रिन् क्रिन्ā क्रिन्ā krīn	क्रिणी क्रिया क्रिय क्रिन्ā क्रिन्ā krīn	अक्रीण अभिअक्रीणः ākrīṇam ākrīṇāḥ	अक्रीणात् ākrīṇāt	अक्रीणात् ākrīṇāt	अक्रीणीव ākrīṇāva	अक्रीणीतं ākrīṇitam	अक्रीणीतां ākrīṇitām	अक्रीणीम ākrīṇimā	अक्रीणीत ākrīṇita	अक्रीणन् ākrīṇan
अद् ad	अद् अद् ad ad	आद अभिआदः ādam ādaḥ	आदत् ādat	आदत् ādat	आद्व ādva	आद्वतं ādtam	आदां āttām	आम ādama	आद्व ādita	आदन् ādan
हु hu	हुहु जुहो juhuh juho	अजुहव अभिजुहोः ājuhavam ājuhoh	अजुहोत् ājuhot	अजुहोत् ājuhot	अजुहुव ājuhuva	अजुहुतं ājuhutam	अजुहुतां ājuhutām	अजुहुम ājuhuma	अजुहुत ājuhuta	अजुहुन् ājuhavan
रुध् rudh	रुध् रुध् रुध् rūndh rūndh	अरुण अभिअरुणः ārumadhvam ārunat	अरुणात् ārunat	अरुणात् ārunat	अरुण्वा ārunhva	अरुण्वतं ārunvdham	अरुण्वतां ārunvdhām	अरुण्म ārunmdhma	अरुण्वा ārunddha	अरुणन् ārundhan

¹ Or असुनुव āsunuva. ² Or असुनुम āsunuma. ³ Or अतनुव ātanuva. ⁴ Or अतनुम ātanuma. ⁵ See § 301. ⁶ See § 321, note 3. ⁷ Or अरुणः ārunch, § 114, 132.

PARASMAIPADA.
Optative.

ROOT.	VERBAL BASE.	First Division.	इयं iyaṃ	इः iḥ	इत् it	इव iva	इतं itam	इतां itām	इम ima	इत ita	इयुः iyuḥ
भू bhū	भव bhava	भवेयं bhāveyaṃ	भवेः bhāveḥ	भवेत् bhāvet	भवेव bhāveva	भवेतं bhāvetam	भवेतां bhāvetām	भवेम bhāvema	भवेतुः bhāveyuḥ	भवेतुः bhāveyuḥ	भवेयुः bhāveyuḥ
तुद् tud	तुदा tuda	तुदेयं tudēyaṃ	तुदेः tudēḥ	तुदेत् tudēt	तुदेव tudēva	तुदेतं tudētam	तुदेतां tudētām	तुदेम tudēma	तुदेतुः tudēyuḥ	तुदेतुः tudēyuḥ	तुदेयुः tudēyuḥ
दिव् div	दीव्य dīvya	दीव्येयं dīvyeyaṃ	दीव्येः dīvyeḥ	दीव्येत् dīvyēt	दीव्येव dīvyeva	दीव्येतं dīvyetam	दीव्येतां dīvyetām	दीव्येम dīvyema	दीव्येतुः dīvyeyuḥ	दीव्येतुः dīvyeyuḥ	दीव्येयुः dīvyeyuḥ
चुर् chur	चोरय choraya	चोरयेयं chorāyeyaṃ	चोरयेः chorāyeḥ	चोरयेत् chorāyet	चोरयेव chorāyeva	चोरयेतं chorāyetam	चोरयेतां chorāyetām	चोरयेम chorāyema	चोरयेतुः chorāyeyuḥ	चोरयेतुः chorāyeyuḥ	चोरयेयुः chorāyeyuḥ
		यां yām	याः yāḥ	यात् yāt	याव yāva	यातं yātam	यातां yātām	याम yāma	यात yāta	युः yuḥ	
सु su	सुनु sunu	सुनुयां sunuyāṃ	सुनुयाः sunuyāḥ	सुनुयात् sunuyāt	सुनुयाव sunuyāva	सुनुयातं sunuyātam	सुनुयातां sunuyātām	सुनुयाम sunuyāma	सुनुयात sunuyāta	सुनुयुः sunuyūḥ	
तन् tan	तनु tanu	तनुयां tanuyāṃ	तनुयाः tanuyāḥ	तनुयात् tanuyāt	तनुयाव tanuyāva	तनुयातं tanuyātam	तनुयातां tanuyātām	तनुयाम tanuyāma	तनुयात tanuyāta	तनुयुः tanuyūḥ	
क्री क्रि	क्रीणी kṛīṇī	क्रीणीयां kṛīṇīyāṃ	क्रीणीयाः kṛīṇīyāḥ	क्रीणीयात् kṛīṇīyāt	क्रीणीयाव kṛīṇīyāva	क्रीणीयातं kṛīṇīyātam	क्रीणीयातां kṛīṇīyātām	क्रीणीयाम kṛīṇīyāma	क्रीणीयात kṛīṇīyāta	क्रीणीयुः kṛīṇīyūḥ	
अद् ad	अद् ad	अद्यां adyāṃ	अद्याः adyāḥ	अद्यात् adyāt	अद्याव adyāva	अद्यातं adyātam	अद्यातां adyātām	अद्याम adyāma	अद्यात adyāta	अद्युः adyūḥ	
जुहु	जुहु juhu	जुहुयां juhuyāṃ	जुहुयाः juhuyāḥ	जुहुयात् juhuyāt	जुहुयाव juhuyāva	जुहुयातं juhuyātam	जुहुयातां juhuyātām	जुहुयाम juhuyāma	जुहुयात juhuyāta	जुहुयुः juhuyūḥ	
रुप् rudh	रुप् rudh	रुंध्यां rundhyāṃ	रुंध्याः rundhyāḥ	रुंध्यात् rundhyāt	रुंध्याव rundhyāva	रुंध्यातं rundhyātam	रुंध्यातां rundhyātām	रुंध्याम rundhyāma	रुंध्यात rundhyāta	रुंध्युः rundhyūḥ	

PARASMAIPADA.
Imperative.

ROOT.	VERBAL BASE.	आनि <i>āni</i>	—	तु <i>tu</i>	अव <i>ava</i>	तं <i>tam</i>	तां <i>tām</i>	अम <i>ama</i>	त <i>ta</i>	न्तु <i>ntu</i>
भृ <i>bhū</i>	भव <i>bhava</i>	भवानि <i>bhāvāni</i>	भव <i>bhāva</i>	भवतु <i>bhāvatu</i>	भवाव <i>bhāvāva</i>	भवतं <i>bhāvātam</i>	भवतां <i>bhāvātām</i>	भवास <i>bhāvāma</i>	भवत <i>bhāvata</i>	भवंतु <i>bhāvāntu</i>
तुद् <i>tud</i>	तुद <i>tuda</i>	तुदानि <i>tudāni</i>	तुद <i>tudā</i>	तुदतु <i>tudātu</i>	तुदाव <i>tudāva</i>	तुदतं <i>tudātam</i>	तुदतां <i>tudātām</i>	तुदाम <i>tudāma</i>	तुदत <i>tudāta</i>	तुदंतु <i>tudāntu</i>
दिव् <i>div</i>	दीव्य <i>divya</i>	दीव्यानि <i>dīvyāni</i>	दीव्य <i>dīvya</i>	दीव्यतु <i>dīvyatu</i>	दीव्याव <i>dīvyāva</i>	दीव्यतं <i>dīvyātam</i>	दीव्यतां <i>dīvyātām</i>	दीव्याम <i>dīvyāma</i>	दीव्यत <i>dīvyata</i>	दीव्यंतु <i>dīvyāntu</i>
चुर् <i>chur</i>	चोरय <i>choraya</i>	चोरयानि <i>chōrayāni</i>	चोरय <i>chōraya</i>	चोरयतु <i>chōrayatu</i>	चोरयाव <i>chōrayāva</i>	चोरयतं <i>chōrayātam</i>	चोरयतां <i>chōrayātām</i>	चोरयाम <i>chōrayāma</i>	चोरयत <i>chōrayata</i>	चोरयंतु <i>chōrayāntu</i>
	Second Division.	आनि <i>āni</i>	हि <i>hi</i>	तु <i>tu</i>	आव <i>āva</i>	तं <i>tam</i>	तां <i>tām</i>	आम <i>āma</i>	त <i>ta</i>	अंतु <i>antu</i>
सु <i>su</i>	सुनु <i>suno</i>	सुनवानि <i>sunāvāni</i>	सुनु ¹ <i>sunū</i>	सुनोतु <i>sunōtu</i>	सुनवाव <i>sunāvāva</i>	सुनुतं <i>sunātām</i>	सुनुतां <i>sunātām</i>	सुनवाम <i>sunāvāma</i>	सुनुत <i>sunutā</i>	सुनुंतु <i>sunvāntu</i>
तन् <i>tan</i>	तनु <i>tano</i>	तनवानि <i>tanāvāni</i>	तनु <i>tanū</i>	तनेतु <i>tanōtu</i>	तनवाव <i>tanāvāva</i>	तनुतं <i>tanātām</i>	तनुतां <i>tanātām</i>	तनवाम <i>tanāvāma</i>	तनुत <i>tanutā</i>	तनुंतु <i>tanvāntu</i>
क्री <i>krī</i>	क्रीणी क्रीया क्रीण <i>krīṇā krīṇā krīṇ</i>	क्रीयानि <i>krīyāni</i>	क्रीणीहि ² <i>krīṇāhi</i>	क्रीयातु <i>krīyātu</i>	क्रीयाव <i>krīyāva</i>	क्रीणीतं <i>krīyātām</i>	क्रीणीतां <i>krīyātām</i>	क्रीयाम <i>krīyāma</i>	क्रीणीत <i>krīṇātā</i>	क्रीयंतु <i>krīyāntu</i>
अद् <i>ad</i>	अद् <i>ad</i>	अदानि <i>ādāni</i>	अद्धि ³ <i>addhī</i>	अतु <i>āttu</i>	अदाव <i>ādāva</i>	अत्तं <i>attām</i>	अत्तां <i>attām</i>	अदाम <i>ādāma</i>	अत्त <i>attā</i>	अदंतु <i>adāntu</i>
जुह् <i>ju</i>	जुहो <i>juho</i>	जुहवानि <i>juhāvāni</i>	जुहुषि ⁴ <i>juhūṣi</i>	जुहोतु <i>juhōtu</i>	जुहवाव <i>juhāvāva</i>	जुहुतं <i>juhūtām</i>	जुहुतां <i>juhūtām</i>	जुहवाम <i>juhāvāma</i>	जुहुत <i>juhutā</i>	जुहुंतु ⁵ <i>juhvatu</i>
रुच् <i>rudh</i>	रुन्ध <i>ruṇadh</i>	रुन्धानि <i>ruṇdhāni</i>	रुन्धि ³ <i>ruṇdhī</i>	रुन्धु <i>ruṇḍu</i>	रुन्धाव <i>ruṇdhāva</i>	रुन्धतं <i>ruṇdhātām</i>	रुन्धतां <i>ruṇdhātām</i>	रुन्धाम <i>ruṇdhāma</i>	रुन्धत <i>ruṇdhā</i>	रुन्धंतु <i>ruṇdhāntu</i>

¹ From आप् *āp*, आमुहि *āpmuhi*, § 321, note 1.

² From अण् *aṣ*, अशान् *aśāna*, not अशनीहि *aśnāhi*; but 3rd pers. sing. अशनातु *aśnātu*, § 321, note 1.

Ā T M A N E P A D A .

Present.

ROOT.	VERBAL BASE.	इ i	से se	ते te	खवहे avāhe	इये ithe	इते ite	अमहे amahe	धे dhve	ने nte
भृ bhū	भव bhava	भवे bhāve	भवसे bhāvase	भवते bhāvate	भवावहे bhāvāvahe	भवेये bhāvethe	भवते bhāvete	भवामहे bhāvāmahe	भवध्वे bhāvadhve	भवन्ते bhāvante
तुद् tud	तुदा tuda	तुदे tudé	तुदसे tudāse	तुदते tudāte	तुदावहे tudāvahe	तुदेये tudēthe	तुदते tudāte	तुदामहे tudāmahe	तुदध्वे tudādhve	तुदन्ते tudānte
दिव् div	दीव्य dīvya	दीव्ये dīvyē	दीव्यसे dīvyase	दीव्यते dīvyate	दीव्यावहे dīvyāvahe	दीव्येये dīvyethe	दीव्यते dīvyate	दीव्यामहे dīvyāmahe	दीव्यध्वे dīvyadhve	दीव्यन्ते dīvyante
चुर चur	चोरय choraya	चोरये chorāye	चोरयसे chorāyase	चोरयते chorāyate	चोरयावहे chorāyāvahe	चोरयेये chorāyethe	चोरयते chorāyate	चोरयामहे chorāyāmahe	चोरयध्वे chorāyadhve	चोरयन्ते chorāyante
	Second Division.	ए e	से se	ते te	वहे vāhe	साये āthe	आते āte	महे mahe	धे dhve	अते ate
सु su	सुनु sunu	सुन्वे sunvé	सुनुषे sunushé	सुनुते sunuté	सुनुवहे ¹ sunuvāhe	सुन्वाये sunvāthe	सुन्वाते sunvāte	सुनुमहे ² sunumāhe	सुनुध्वे sunudhvé	सुनुन्ते sunvāte
तन् tan	तनु tanu	तन्वे tanvé	तनुषे tanushé	तनुते tanuté	तनुवहे ³ tanuvāhe	तन्वाये tanvāthe	तन्वाते tanvāte	तनुमहे ⁴ tanumāhe	तनुध्वे tanudhvé	तन्वन्ते tanvāte
क्री क्रीणी क्रीण क्रीणी	क्रीणी क्रीणी	क्रीणै क्रीणै	क्रीणीये क्रीणीशै	क्रीणीते क्रीणीतै	क्रीणीवहे क्रीणीवधै	क्रीणाये क्रीणैथै	क्रीणीते क्रीणैते	क्रीणीमहे क्रीणीमधै	क्रीणीध्वे क्रीणीध्वै	क्रीणीन्ते क्रीणीन्ते
अद् ad	अद् ad	अदे adé	अत्से atsé	अत्ते atité	अद्वहे advāhe	अदाये addithe	अदाते addāte	अमहे admāhe	अध्वे addhvé	अदन्ते addāte
हु hu	हुहु hu	हुध्वे juhvé	हुहुषे juhushé	हुहुते juhuté	हुहुवहे juhuvāhe	हुहुवाये juhuvāthe	हुहुवाते juhuvāte	हुहुमहे juhummāhe	हुहुध्वे juhudhvé	हुहुन्ते juhuvāte
रुध् रुध्	रुध् रुध्	रुध्वे rundhvé	रुन्से runtse	रुन्ते rundhē	रुन्ध्वहे rundhvāhe	रुन्धाये rundhāthe	रुन्धाते rundhāte	रुन्धमहे rundhmāhe	रुन्धध्वे runddhvé	रुन्धन्ते rundhāte

1 Or सुन्वहे sunvāhe.

2 Or सुन्महे sunmāhe.

3 Or तन्वहे tanvāhe.

4 Or तन्महे tanmāhe.

ÂTMANEPADA.

Imperfect.

ROOT.	VERBAL BASE.	इ ि	याः थह्	त ta	अवहि avahi	इयां ithâm	इतां itâm	अमहि amahi	धं dhvam	न nta
भृ bhû	भव bhava	अभवे	अभवथाः âbhavathâh	अभवत âbhavata	अभवावहि âbhavāvahi	अभवेयां âbhavethâm	अभवेतां âbhavetâm	अभवामहि âbhavāmahi	अभवध्वं âbhavadhvam	अभवंत âbhavanta
तुद् tud	तुदा tuda	अतुदे	अतुदथाः âtudathâh	अतुदत âtudata	अतुदावहि âtudāvahi	अतुदेयां âtudethâm	अतुदेतां âtudetâm	अतुदामहि âtudāmahi	अतुदध्वं âtudadhvam	अतुदंत âtudanta
दिव् div	दीव्य dīvyā	अदीव्ये	अदीव्यथाः âdīvyathâh	अदीव्यत âdīvyata	अदीव्यावहि âdīvyāvahi	अदीव्येयां âdīvyethâm	अदीव्येतां âdīvyetâm	अदीव्यामहि âdīvyāmahi	अदीव्यध्वं âdīvyadhvam	अदीव्यंत âdīvyanta
चुर् chur	चोरय choraya	अचोरये	अचोरयथाः âchorayathâh	अचोरयत âchorayata	अचोरयावहि âchorayāvahi	अचोरयेयां âchorayethâm	अचोरयेतां âchorayetâm	अचोरयामहि âchorayāmahi	अचोरयध्वं âchorayadhvam	अचोरयंत âchorayanta
इ ि	याः थह्	त ta	वहि vahi	आयां āthâm	आतां ātām	महि mahi	धं dhvam	अत ata		
सु सु	सुनु सुनु	असुन्वि âsunvi	असुनुथाः âsunuthâh	असुनुत âsunuta	असुनुवहि ¹ âsunuvahi	असुन्वायां âsunuvāthâm	असुन्वातां âsunuvātām	असुनुमहि ² âsunumahi	असुनुध्वं âsunudhvam	असुन्वत âsunvata
तन् tan	तनु tanu	अतन्वि âtanvi	अतनुथाः âtanuthâh	अतनुत âtanuta	अतनुवहि ³ âtanuvahi	अतन्वायां âtanuvāthâm	अतन्वातां âtanuvātām	अतनुमहि ⁴ âtanumahi	अतनुध्वं âtanudhvam	अतन्वत âtanvata
क्री क्रीणी क्रीण्	क्री क्रीणी क्रीण्	अक्रीणि âkrīṇi	अक्रीणीथाः âkrīṇithâh	अक्रीणीत âkrīṇita	अक्रीणीवहि âkrīṇivahi	अक्रीणीयां âkrīṇīthâm	अक्रीणीतां âkrīṇītām	अक्रीणीमहि âkrīṇīmahi	अक्रीणीध्वं âkrīṇīdhvam	अक्रीणत âkrīṇata
अद् ad	अद् ad	आदि ādī	आन्थाः āthâh	आत्त ātta	आद्वाहि âdvahi	आदायां âdāthâm	आदातां âdātām	आमहि ādmahi	आद्ध्वं âddhvam	आदत ādata
हु hu	जुहु जुहु	अजुह्वि âjuhvi	अजुहुथाः âjuhuthâh	अजुहुत âjuhuta	अजुहुवहि âjuhuvahi	अजुहुयां âjuhuvāthâm	अजुहुतां âjuhuvātām	अजुहुमहि âjuhumahī	अजुहुध्वं âjuhudhvam	अजुहुत âjuhuvata
रुध् रुन्धि	रुन्धि	अरुन्धि ârundhi	अरुन्धथाः ârundhthâh	अरुन्धत ârunddha	अरुन्ध्वहि ârundhvahi	अरुन्धयां ârundhāthâm	अरुन्धतां ârundhātām	अरुन्धमहि ârundhmahi	अरुन्धध्वं ârunddhvam	अरुन्धत ârundhata

¹ Or असुन्वहि âsunvahi.² Or असुन्महि âsunmahi.³ Or अतन्वहि âtanvahi.⁴ Or अतन्महि âtanmahi.

ÂTMANEPADA.

Optative.

Root.	VERBAL BASE.	इय <i>īya</i>	इयाः <i>īthāh</i>	इत <i>īta</i>	इवहि <i>īvahi</i>	इयायां <i>īyāthām</i>	इयातां <i>īyātām</i>	इमहि <i>imahi</i>	इध्वं <i>īdhvam</i>	इत् <i>iran</i>
भृ <i>bhū</i>	भव <i>bhava</i>	भवेय <i>bhāveya</i>	भवेयाः <i>bhāvēthāh</i>	भवेत् <i>bhāvēta</i>	भवेवहि <i>bhāvēvahi</i>	भवेयायां <i>bhāvēyāthām</i>	भवेयातां <i>bhāvēyātām</i>	भवेमहि <i>bhāvēmahi</i>	भवेध्वं <i>bhāvēdhvam</i>	भवेत् <i>bhāvēran</i>
तुद् <i>tud</i>	तुदा <i>tuda</i>	तुदेय <i>tudēya</i>	तुदेयाः <i>tudēthāh</i>	तुदेत् <i>tudēta</i>	तुदेवहि <i>tudēvahi</i>	तुदेयायां <i>tudēyāthām</i>	तुदेयातां <i>tudēyātām</i>	तुदेमहि <i>tudēmahi</i>	तुदेध्वं <i>tudēdhvam</i>	तुदेत् <i>tudēran</i>
दिव् <i>dīv</i>	दीव्य <i>dīvya</i>	दीव्येय <i>dīvyeṣya</i>	दीव्येयाः <i>dīvyeṣthāh</i>	दीव्येत् <i>dīvyeṣta</i>	दीव्येवहि <i>dīvyeṣvahi</i>	दीव्येयायां <i>dīvyeṣyāthām</i>	दीव्येयातां <i>dīvyeṣyātām</i>	दीव्येमहि <i>dīvyeṣmahi</i>	दीव्येध्वं <i>dīvyeṣdhvam</i>	दीव्येत् <i>dīvyeṣran</i>
चुर <i>chur</i>	चोरय <i>choraya</i>	चोरयेय <i>chorāyeya</i>	चोरयेयाः <i>chorāyēthāh</i>	चोरयेत् <i>chorāyēta</i>	चोरयेवहि <i>chorāyēvahi</i>	चोरयेयायां <i>chorāyēyāthām</i>	चोरयेयातां <i>chorāyēyātām</i>	चोरयेमहि <i>chorāyēmahi</i>	चोरयेध्वं <i>chorāyēdhvam</i>	चोरयेत् <i>chorāyēran</i>
		इय <i>īya</i>	इयाः <i>īthāh</i>	इत <i>īta</i>	इमहि <i>īmahi</i>	इयायां <i>īyāthām</i>	इयातां <i>īyātām</i>	इमहि <i>imahi</i>	इध्वं <i>īdhvam</i>	इत् <i>iran</i>
सु <i>su</i>	सुन्वीय <i>sunvīya</i>	सुन्वीया <i>sunvīyā</i>	सुन्वीयाः <i>sunvīthāh</i>	सुन्वीत् <i>sunvīta</i>	सुन्वीवहि <i>sunvīvahi</i>	सुन्वीयायां <i>sunvīyāthām</i>	सुन्वीयातां <i>sunvīyātām</i>	सुन्वीमहि <i>sunvīmahi</i>	सुन्वीध्वं <i>sunvīdhvam</i>	सुन्वीत् <i>sunvīran</i>
तन् <i>tan</i>	तन्वीय <i>tanvīya</i>	तन्वीया <i>tanvīyā</i>	तन्वीयाः <i>tanvīthāh</i>	तन्वीत् <i>tanvīta</i>	तन्वीवहि <i>tanvīvahi</i>	तन्वीयायां <i>tanvīyāthām</i>	तन्वीयातां <i>tanvīyātām</i>	तन्वीमहि <i>tanvīmahi</i>	तन्वीध्वं <i>tanvīdhvam</i>	तन्वीत् <i>tanvīran</i>
क्री <i>kṛī</i>	क्रीणी क्रीण <i>krīṇī krīṇ</i>	क्रीणीय <i>krīṇīya</i>	क्रीणीयाः <i>krīṇīthāh</i>	क्रीणीत् <i>krīṇīta</i>	क्रीणीवहि <i>krīṇīvahi</i>	क्रीणीयायां <i>krīṇīyāthām</i>	क्रीणीयातां <i>krīṇīyātām</i>	क्रीणीमहि <i>krīṇīmahi</i>	क्रीणीध्वं <i>krīṇīdhvam</i>	क्रीणीत् <i>krīṇīran</i>
अद् <i>ad</i>	अदीय <i>adīya</i>	अदीया <i>adīyā</i>	अदीयाः <i>adīthāh</i>	अदीत् <i>adīta</i>	अदीवहि <i>adīvahi</i>	अदीयायां <i>adīyāthām</i>	अदीयातां <i>adīyātām</i>	अदीमहि <i>adīmahi</i>	अदीध्वं <i>adīdhvam</i>	अदीत् <i>adīran</i>
जुद् <i>ju</i>	जुह्वीय <i>jūhvīya</i>	जुह्वीया <i>jūhvīyā</i>	जुह्वीयाः <i>jūhvīthāh</i>	जुह्वीत् <i>jūhvīta</i>	जुह्वीवहि <i>jūhvīvahi</i>	जुह्वीयायां <i>jūhvīyāthām</i>	जुह्वीयातां <i>jūhvīyātām</i>	जुह्वीमहि <i>jūhvīmahi</i>	जुह्वीध्वं <i>jūhvīdhvam</i>	जुह्वीत् <i>jūhvīran</i>
रुद् <i>rudh</i>	रुंधीय <i>rundhīya</i>	रुंधीया <i>rundhīyā</i>	रुंधीयाः <i>rundhīthāh</i>	रुंधीत् <i>rundhīta</i>	रुंधीवहि <i>rundhīvahi</i>	रुंधीयायां <i>rundhīyāthām</i>	रुंधीयातां <i>rundhīyātām</i>	रुंधीमहि <i>rundhīmahi</i>	रुंधीध्वं <i>rundhīdhvam</i>	रुंधीत् <i>rundhīran</i>

Â T M A N E P A D A .
Imperative.

ROOT.	VERBAL BASE.	Imperative.									
		र e	स् sva	तां tām	आवहै avahai	इयां ithām	इतां itām	अमहै amahai	ध्वं dhvam	नां nām	
भृ	bhava	भवे	भवस्	भवतां	भवावहै	भवेयां	भवेतां	भवामहै	भवध्वं	भवतां	
तृ	tuda	तृदे	तुदस्	तुदतां	तुदावहै	तुदेयां	तुदेतां	तुदामहै	तुदध्वं	तुदतां	
दिव्	divya	दीव्यै	दीव्यस्	दीव्यतां	दीव्यावहै	दीव्येयां	दीव्येतां	दीव्यामहै	दीव्यध्वं	दीव्यतां	
चुर्	choraya	चोर्यै	चोर्यस्	चोर्यतां	चोर्यावहै	चोर्येयां	चोर्येतां	चोर्यामहै	चोर्यध्वं	चोर्यतां	
		रे ai	स् sva	तां tām	आवहै avahai	आयां āthām	आतां ātām	आमहै amahai	ध्वं dhvam	अतां atām	
सु	sunu suno	सुनवै	सुनुष्व	सुनुतां	सुनवावहै	सुनवायां	सुनवातां	सुनवामहै	सुनुध्वं	सुनुतां	
तनु	tanu tano	तनवै	तनुष्व	तनुतां	तनवावहै	तनवायां	तनवातां	तनवामहै	तनुध्वं	तनुतां	
क्रीणी	क्रीणा क्रीण	क्रीणै	क्रीणीष्व	क्रीणीतां	क्रीणावहै	क्रीणायां	क्रीणातां	क्रीणामहै	क्रीणीध्वं	क्रीणीतां	
अद्	ad ad	अद्वै	अत्स	अत्तां	अदावहै	अदायां	अदातां	अदामहै	अद्ध्वं	अदतां	
जुहु	juhu juho	जुहवै	जुहुष्व	जुहुतां	जुहावहै	जुहायां	जुहातां	जुहवामहै	जुहुध्वं	जुहुतां	
रुध्	rundh runadh	रुण्वै	रुत्स	रुन्तां	रुणावहै	रुणायां	रुणातां	रुणामहै	रुन्ध्वं	रुन्तां	

CHAPTER X.

GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *nī*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *aya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302-319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but
अ *a* or आ *ā*: such as ईड् *īḍ*, to praise; एध् *edh*, to grow; इण् *indh*, to light;
उण् *und*, to wet.
2. Polysyllabic roots, such as चकास् *chakās*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय *day*, to pity, &c., अय *ay*, to go, आस् *ās*, to sit down (Pân. III. 1, 37), कास् *kās*, to cough (Pân. III. 1, 35); also काश् *kāś*, to shine (Sâr.); optionally उष् *ush*, to burn, (ओषां *oshām*), विद् *vid*, to know, (विदां *vidām*), जागृ *jāgri*, to wake, (जागरां *jāgarām*, Pân. III. 1, 38); and, after taking reduplication, भी *bhī* (विभयां *bibhayām*), ह्री *hrī* (जिहयां *jihrayām*), भृ *bhri* (विभरां *bibharām*), and हु *hu* (जुहवां *juhavām*, Pân. III. 1, 39).

The verb ऊर्णु *ūrṇu*, to cover, although polysyllabic, allows only of ऊर्णुनाव *ūrṇunāva* as its Perfect.

चृच्छ *richh*, to fail, although its base in the Perfect ends in two consonants, forms only आनर्च्छे *ânarchchha*. It is treated, in fact, as if अर्च्छे *archchh*. (§ 313.)

Terminations of the Reduplicated Perfect.

SINGULAR.

1.	अ <i>a</i>	ए <i>e</i>
2.	इथ <i>itha</i>	इषे <i>ishe</i>
3.	अ <i>a</i>	ए <i>e</i>

DUAL.		
1. इव <i>iva</i>		इवहे <i>ivahe</i>
2. अथुः <i>athuh</i>		आथे <i>âthe</i>
3. अतुः <i>atuh</i>		आते <i>âte</i>
PLURAL.		
1. इम <i>ima</i>		इमहे <i>imahe</i>
2. अ <i>a</i>		इध्वे <i>idhve</i> or इद्वे <i>idhve</i>
3. उः <i>uh</i>		इरे <i>ire</i>

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ *i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

भिद् *bhid*, बिभेद् *bibhéd-a*, बिभेदिष्य *bibhéd-itha*, बिभेद् *bibhéd-a*.

बुध् *budh*, बुबोध *bubódh-a*, बुबोधिष्य *bubódh-itha*, बुबोध *bubódh-a*.

But जीव् *jīv*, a long medial vowel not being liable to Guṇa, forms जिजीव *jijīv-a*, जिजीविष्य *jijīv-itha*, जिजीव *jijīv-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *ní*, निनाय *nindáy-a* or निनय *nináy-a*, निनेष्य *ninétha* or निनयिष्य *nináy-itha*, निनाय *nindy-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान् *jaghán-a* or जघन *jaghán-a*, जघनिष्य *jaghán-itha*, जघान् *jaghán-a*.

Note—If the second person singular Parasmaipada is formed by यथा *ya*, the accent falls on the root; if with इथ *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vij*, विवेज् *viveja*, but विविजिष्य *vivijitha*. (Pân. I. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed :

1. Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with व् *v*, and

शस् *śas** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत् *pet*, before the accented terminations, (including इथ *itha*, Pân. VI. 4, 120, 121.)

पच् *pach*, पक्थ *papáktha*, but पेचिथ *pechithá*, पेचिम *pechimá*, पेचुः *pechúh*.
तन् *tan*, तेनिथ *tenithá*, तेनिम *tenimá*, तेनुः *tenúh*.

2. Roots mentioned in § 311 take their weak form.

वह् *vah*, उवाह *uváha*, ऊहिम *úhimá*. वच् *vach*, उवाच *uvácha*, ऊचुः *úchúh*.

Note—The roots तृ *trí*, फल् *phal*, भज् *bhaj*, त्रप् *trap*, श्रथ् *śrath* (Pân. VI. 4, 122), and राध् *rádh*, in the sense of 'killing' (123), form their Reduplicated Perfect like पत् *pat*. The roots जृ *jṛí*, भ्रम् *bhram*, and त्रस् *tras* (124) may do so optionally; and likewise फण् *phañ*, राज् *ráj*, भ्राज् *bhráj*, भ्राश् *bhrás*, भ्राश् *bhlás*, स्यम् *syam*, खन् *svan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pân. VI. 4, 98.)

गम् *gam*, जग्मतुः *jagmátuh*. हन् *han*, जघ्नतुः *jaghnátuh*. खन् *khan*, चक्षुतुः *chakh-nátuh*. घस् *ghas*, जक्षतुः *jakshátuh*.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pân. I. 2, 5), such as मंथ् *manth*, संस् *srañs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: बभ्रज्जतुः *babhrajátuh*; ममंथतुः *mamanthátuh*; ससंसे *sasrañsé*.

5. The verbs श्रंथ् *śranth*, ग्रंथ् *granth*, दंभ् *dambh*, and खंज् *svañj*, however, may be weakened, and form श्रेथतुः *śrethátuh*, ग्रेथतुः *grethátuh*, देभतुः *debhátuh*, सखजे *sasvajé* (loss of nasal and *e*, cf. Pân. I. 2, 6, vârt.). But according to some grammarians the forms शश्रंथतुः *śaśranthátuh* &c. are more correct.

§ 329. Roots ending in आ *á*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pân. VI. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *á*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmaipada.

दा *dá*, ददौ *dad-áu*, ददिव *dad-ivá*, ददयुः *dad-áthuh*, ददिरे *dad-iré*.

म्लै *mlai*, मम्लौ *maml-áu*, मम्लिव *maml-ivá*, मम्लयुः *maml-áthuh*, मम्लिरे *maml-iré*.

Except व्ये *vye*, ह्वे *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *í*, चु *ri*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य *y*, र *r*.

If preceded by more than one consonant, they change their vowels into इय *iy*, अर् *ar*†. (§ 221.)

* शसु हिंसायामिति केचित् केचित्तु शश सुतगताविति। Prasâda, p. 13 a. In a later passage the Prasâda (p. 17 b) decides for both, शस् *śas* and शश *śas*.

† चु *ri* forms the perf. आर *ára*, 3rd pers. dual आरतुः *árátuh*. चुह् *richh* forms आनच्छ *ánarchchha*, 3rd pers. dual आनच्छतुः *ánarchchhátuh*. (Pân. VII. 4, 11.)

Roots ending in उ u, ऊ ū, change these vowels always into उव uv.

Most roots ending in चु ri, change the vowel to अ ar (Pāṇ. VII. 4, 11).
गृ grī, जगरतुः jagarátuh*.

नी nī, निन्यिव niny-ivá, we two have led. श्री śrī, शिश्रियिव śisriy-ivá, we two have gone. कृ kṛī, चक्रयुः chakr-áthuh, you two have done. स्तृ strī, तस्तारयुः tastar-áthuh, you two have spread. यु yu, युयुवयुः yuyuv-áthuh, you two have joined. स्तु stu, तुष्टुवयुः tushtuv-áthuh, you two have praised. कृ kṛī, चक्रयुः chakar-áthuh, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE इ i.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ i, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ i form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ i between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ i than (as has been done in § 326) to represent the इ i as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ i has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ i is not employed, instead of defining the cases in which it *must* or *may* be inserted.

One termination only, that of the 3rd pers. plur. Perf. Âtm., इरे ire, keeps the intermediate इ i under all circumstances. In the Veda, however, this इ i, too, has not yet become fixed, and is occasionally omitted; e.g. दुदुहे duduḥ-ré.

* In शृ śrī, दृ dṛī, and पू prī a further shortening may take place; शशरतुः śaśarátuh being shortened to शश्रतुः śaśrátuh, &c. (Pāṇ. VII. 4, 12.)

Let it be remembered then, that there are three points to be considered :

1. When is it *necessary* to omit the इ i?
2. When is it *optional* to insert or to omit the इ i?
3. When is it *necessary* to insert the इ i?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इ i. Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इ i may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इ i is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इ i authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pāṇ. VII. 2, 35) that every termination beginning originally with a consonant (except य y) takes the इ i, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इ i must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pāṇ. VII. 2, 10), are not allowed to take the intermediate इ i in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य y). (Note—The reduplicated perfect and its participle in वस् vas are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ ā.
2. All monosyllabic roots ending in इ i, except अस् sri, to attend (21, 31)*; अस् sri, to grow (23, 41). (Note—स्मि smi, to laugh, must take इ i in the Desiderative. Pāṇ. VII. 2, 74.)
3. All monosyllabic roots ending in ई ī, except डी dī, to fly (22, 72; 26, 26. *anudātta*), and शी śī, to rest (24, 22).
4. All monosyllabic roots ending in उ u, except यु yu, to mix (24, 23; not 31, 9); रु ru, to sound (24, 24); नु nu, to praise (24, 26; 28, 104?); क्षु kshu, to sound (24, 27); क्खु kshṇu, to sharpen (24, 28). सु snu, to flow (24, 29), takes इ i in Parasmaipada (Pāṇ. VII. 2, 36). (Note—स्तु stu, to praise, and सु su, to pour, take इ i in the First Aorist Parasmaipada. Pāṇ. VII. 2, 72.)

* These figures refer to the Dhātupāṭha in Westergaard's *Radices Linguae Sanscritæ*, 1841.

5. All monosyllabic roots ending in चृ *ri*, except वृ *vri*, to choose (31, 38).
Important exception: in the Fut. and Cond. in स्य *syā*, all verbs in चृ *ri* take इ *i* (Pân. VII. 2, 70).
सृ *svri*, to sound, may take इ *i* (Pân. VII. 2, 44). भृ *bhri*, to carry, may take इ *i* in the Desider. (Pân. VII. 2, 49). दृ *dri*, to regard, धृ *dhri*, to hold, and चृ *ri*, to go, take इ *i* in the Desider. (Pân. VII. 2, 74, 75).
In the Benedictive and First Aorist Âtmanepada verbs ending in चृ *ri* and beginning with a conjunct consonant may take इ *i* (Pân. VII. 2, 43).
6. All monosyllabic roots ending in ऐ *e*, ऐ *ai*, ओ *o*.
Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ *ū* and चृ *ri*, must not take इ *i*.
7. Of roots ending in क *k*, शक् *śak*, to be able (26, 78; 27, 15).
8. Of roots ending in च् *ch*, पच् *pach*, to cook (23, 27); वच् *vach*, to speak (24, 55); मुच् *much*, to loose (28, 136); सिच् *sich*, to sprinkle (28, 140); रिच् *rich*, to leave (29, 4); विच् *vich*, to separate (29, 5).
9. Of roots ending in छ् *chh*, प्रछ् *prachh*, to ask (28, 120). It must take इ *i* in the Desider. (Pân. VII. 2, 75).
10. Of roots ending in ज् *j*, स्खञ् *svañj*, to embrace (23, 7); त्यञ् *tyaj*, to leave (23, 17); संज् *sañj*, to adhere (23, 18); भञ् *bhaj*, to worship (23, 29); रञ् *rañj*, to colour (23, 30; 26, 58); यञ् *yaj*, to sacrifice (23, 33); निञ् *nij*, to clean (25, 11); विञ् *vij*, to separate (25, 12; not 28, 9, or 29, 23); [Kāś. मृञ् *mrij*]; युञ् *yuj*, to meditate (26, 68), to join (29, 7); मृञ् *mrij*, to let off (26, 69; 28, 121); भञ्ज् *bhrajj*, to bake (28, 4, except Desider.); मज्ज् *majj*, to dip (28, 122); रुञ् *ruj*, to break (28, 123); भुञ् *bhuuj*, to bend (28, 124), to protect (29, 17); भञ्ज् *bhañj*, to break (29, 16).
11. Of roots ending in द् *d*, हद् *had*, to evacuate (23, 8); स्कन्द् *skand*, to step (23, 10); अद् *ad*, to eat (24, 1); पद् *pad*, to go (26, 60); खिद् *khiḍ*, to be distressed, &c. (26, 61; 28, 142; 29, 12); विद् *vid*, to be (26, 62); सिद् *svid*, to sweat (26, 79); तुद् *tud*, to strike (28, 1); नुद् *nud*, to push (28, 2; 28, 132); सद् *sad*, to droop (28, 133); शद् *śad*, to perish (28, 134); विद् *vid*, to find (28, 138? 29, 13; not 24, 56); भिद् *bhid*, to cut (29, 2); छिद् *chhid*, to divide (29, 3); क्षुद् *kshud*, to pound (29, 6).
12. Of roots ending in ध् *dh*, बुध् *budh*, to know (26, 63); युध् *yudh*, to fight (26, 64); रुध् *rudh*, with अनु *anu*, to love (26, 65), to keep off (29, 1); राध् *rādḥ*, to grow (26, 71; 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); क्षुध् *kshudh*, to be hungry (26, 81), except Part. क्षुधित *kshudhita* and Ger. क्षुधित्वा *kshudhītvā* (Pân. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sidh*, to succeed (26, 83); साध् *sādh*, to achieve (27, 16); बन्ध् *bandh*, to bind (31, 37).
13. Of roots ending in न् *n*, हन् *han*, to kill (24, 2), except the Fut. and Cond. (Pân. VII. 2, 70); likewise its substitute बध् *badh*; मन् *man*, to think (26, 67).
14. Of roots ending in प् *p*, तिप् *tip*, to pour (10, 1?); सृप् *srip*, to go (23, 14); तप् *tap*, to heat (23, 16; 26, 50); शप् *śap*, to swear (23, 31; 26, 59); वप् *vap*, to sow (23, 34); स्वप् *svap*, to sleep (24, 60); आप् *āp*, to reach (27, 14); क्षिप् *kship*, to throw (28, 5); लुप् *luḥ*, to cut (28, 137); लिप् *lip*, to anoint (28, 139); छुप् *chhup*, to touch (28, 125). (Note—तृप् *tṛip* and दृप् *dṛip*, which are generally included, may take इ *i*, according to Pân. VII. 2, 45.)
15. Of roots ending in भ् *bh*, रभ् *rabh*, to desire (23, 5); लभ् *labh*, to take (23, 6); यभ् *yabh*, coire (23, 11).

16. Of roots ending in **म्**, **रम्** *ram*, to play (20, 23); **नम्** *nam*, to incline (23, 12); **यम्** *yam*, to cease (23, 15). But these three take इ i in Aor. Par. (Pāṇ. VII. 2, 73). **गम्** *gam*, to go (23, 13), but it takes इ i before स् s of Fut., Cond., and Desider. Par. (Pāṇ. VII. 2, 58). Also **क्रम** *kram*, to step (13, 31), in Âtm. (Pāṇ. VII. 2, 36).
17. Of roots ending in **श्**, **क्रुश्** *krus*, to shout (20, 26); **दृश्** *dris*, to see (23, 19); **दंश्** *danś*, to bite (23, 20); **लिश्** *liš*, to be small (26, 70; 28, 127); **दिश्** *dis*, to show (28, 3); **रुश्** *rus*, to hurt (28, 126); **रिश्** *ris*, to hurt (28, 126); **स्पृश्** *spriś*, to touch (28, 128); **विश्** *viś*, to enter (28, 130); **मृश्** *mriś*, to rub (28, 131).
18. Of roots ending in **प्** *sh*, **कृप्** *krish*, to draw (23, 21; 28, 6); **त्रिप्** *trish*, to shine (23, 32); **द्विप्** *dvish*, to hate (24, 3); **विप्** *vish*, to pervade (25, 13), to separate (31, 54; not 17, 47); **पुप्** *push*, to nourish (26, 73; not 17, 50); **शुप्** *śush*, to dry (26, 74); **तुप्** *tush*, to please (26, 75); **दुप्** *dush*, to spoil (26, 76); **स्निप्** *ślish*, to embrace (26, 77); **शिप्** *śish*, to distinguish (29, 14); **पिप्** *pish*, to pound (29, 15).
19. Of roots ending in **स्**, **वस्** *vas*, to dwell (23, 36), except Part. **उषितः** *ushitaḥ* and Ger. **उषित्वा** *ushitvā* (Pāṇ. VII. 2, 52); **यस्** *ghas*, to eat (17, 65, as substitute for **अद्** *ad*).
20. Of roots ending in **ह** *h*, **रुह** *ruh*, to grow (20, 29); **दह** *dah*, to burn (23, 22); **मिह** *mih*, to sprinkle (23, 23); **वह** *vah*, to carry (23, 35); **दुह** *duh*, to milk (24, 4; not 17, 87); **दिह** *dih*, to smear (24, 5); **लिह** *lih*, to lick (24, 6); **नह** *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take इ i in certain only of the general tenses.

- A. In the future (formed by **ता** *tā*), the future and conditional (formed by **स्य** *syā*), the desiderative, and the participle in **त** *ta* (Pāṇ. VII. 2, 15; 44), the verb **क्लृप्** *klīp* must not take इ i, if used in the Parasmaipada. (Pāṇ. VII. 2, 60.)

क्लृप् *klīp*, to shape, Fut. **कल्ता** *kalptā*, Fut. **कल्स्यति** *kalpsyati*, Cond. **अकल्स्यत्** *akalpsyat*; Desid. **चिक्लृप्सति** *chiklīpsati*; Part. **क्लृप्तः** *klīptaḥ*.

- B. In the future and conditional (formed by **स्य** *syā*), the desiderative base, and the participle in **त** *ta*, the following four verbs must not take इ i, if used in the Parasmaipada. (Pāṇ. VII. 2, 59.)

वृत् *vrit*, to exist, Fut. **वत्स्यति** *vartsyati*, Cond. **अवत्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vivritsati*; Part. **वृत्तः** *vrittaḥ*. (Pāṇ. VII. 2, 15; 56.)

वृध् *vrīdh*, to grow, Fut. **वत्स्यति** *vartsyati*, Cond. **अवत्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vivritsati*; Part. **वृद्धः** *vrīddhaḥ*.

स्यद् *syand*, to drop, Fut. **स्यत्स्यति** *syantsyati*, Cond. **अस्यत्स्यत्** *asyantsyat*; Desid. **सिस्यत्सति** *sisyantsati*; Part. **स्यन्नः** *syannaḥ*.

शृध् *śrīdh*, to hurt, Fut. **शत्स्यति** *śartsyati*, Cond. **अशत्स्यत्** *aśartsyat*; Desid. **शिशृत्सति** *śiśritsati*; Part. **शृद्धः** *śrīddhaḥ*.

- C. In the desiderative bases, and in the participle in **त** *ta*, monosyllabic roots ending in **उ** *u*, **ऊ** *ū*, **रि** *ri*, **रि** *ri*, and **ग्रह** *grah*, to take, and **गुह** *guh*, to hide, do not take इ i. (Pāṇ. VII. 2, 12.)

भू *bhū*, to be, **बुभूषति** *bubhūshati*; Part. **भूतः** *bhūtaḥ*.

ग्रह *grah*, **जिघृक्षति** *jighṛkshati*; Part. **गृहीतः** *gṛhītaḥ* (long ī by special rule, cf. Pāṇ. VII. 2, 37).

गुह *guh*, **जुघृक्षति** *jughukshati*; Part. **गूढः** *gūḍhaḥ* (cf. Pāṇ. VII. 2, 44).

(Verbs ending in **रि** *ri* and **वृ** *vri* are liable to exceptions. See § 337. Pāṇ. VII. 2, 38-41.)

- D. Participial formations.

1. Roots which may be without the इ i in any one of the general tenses, must be without it in the participle in **त** *ta*.

(Remark that the participle in त ta is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ u, ऊ ū, चृ ri, चृ ri, do not take इ i before the participle in त ta, nor before other terminations which tend to weaken a verbal base. (Pāṇ. VII. 2, 11.)

यु yu, to join, युतः yu-taḥ, युतवान् yu-tavān, युत्वा yu-tvā. (Pāṇ. VII. 2, 11.)

लू lū, to cut, लूनः lū-naḥ, लूनवान् lū-navān, लूत्वा lū-tvā. (Except पू pū, § 335, II. 6.)

वृ vri, to cover, वृतः vri-taḥ, वृतवान् vri-tavān, वृत्वा vri-tvā.

गाह् gāh, to enter, may form (Pāṇ. VII. 2, 44) the future गाहिता gāh-i-tā or गाढा gāḍhā; hence its participle गाढः gāḍhaḥ only.

गुप् gup, to protect, may form (Pāṇ. VII. 2, 44) the future गोपिता gop-i-tā or गोप्ता gop-tā; hence its participle गुप्तः guptaḥ only.

2. Roots which by native grammarians are marked with technical आ ङ or ई ङ do not take इ i in the participle in त ta. (Pāṇ. VII. 2, 14, 16.) *

सिद् sviḍ, to sweat (marked as निष्विदा ṇishvīdā); सिन्नः svinnāḥ.

लज् laj, to be ashamed (marked as ओलजी olaḷī); लग्नः lagnaḥ.

List of Participles in त ta or न na which for special reasons and in special senses do not take इ i.

श्रि śri, to go; श्रितः śritaḥ, श्रित्वा śritvā. (Pāṇ. VII. 2, 11.) See § 332, 2.

श्वि svi, to swell; शूनः śūnaḥ. (Pāṇ. VII. 2, 14.) See § 332, 2.

क्षुम् kshubh, to shake; क्षुम्भः kshubdhaḥ, if it means the churning-stick. (Pāṇ. VII. 2, 18.) See § 332, 15.

स्वन् svan, to sound; स्वांतः svāntaḥ, if it means the mind.

ध्वन् dhvan, to sound; ध्वांतः dhvāntaḥ, if it means darkness.

लग् lag, to be near; लग्नः lagnaḥ, if it means attached.

म्लेच्छ mlecchh, to speak indistinctly; म्लिष्टः mliṣṭaḥ, if it means indistinct.

विरिभ् virebh, to sound; विरिभः viribdhaḥ, if it refers to a note.

फण् phaṇ, to prepare; फांटः phāṇṭaḥ, if it means without an effort.

वाह् vāh, to labour; वाढः vāḍhaḥ, if it means excessive.

धृम् dhṛish, to be confident; धृष्टः dhṛishṭaḥ, if it means bold. (Pāṇ. VII. 2, 19.)

विशस् viśas, to praise; विशस्तः viśastaḥ, if it means arrogant.

द्रृह् drih, to grow; द्रृढः driḍhaḥ, if it means strong. (Pāṇ. VII. 2, 20.)

परिवृह् parivṛih, to grow; परिवृढः parivṛiḍhaḥ, if it means lord. (Pāṇ. VII. 2, 21.)

कप् kash, to try; कष्टः kaṣṭaḥ, if it means difficult or impervious. (Pāṇ. VII. 2, 22.)

घुम् ghush, to manifest; घुष्टः ghushṭaḥ, if it does not mean proclaimed. (Pāṇ. VII. 2, 23.)

अर्ह् ard, with the prepos. सं sam, नि ni, वि vi, अर्णः arṇaḥ; समर्णः samarṇaḥ, plagued. (Pāṇ. VII. 2, 24.)

अर्ह् ard, with the prepos. अभि abhi; अभ्यर्णः abhyarṇaḥ, if it means near. (Pāṇ. VII. 2, 25.)

वृत् vṛit (as causative), वृत्तः vṛittaḥ, if it means read.

* मिद् mid, to be soft, though having a technical आ ङ, may, in certain senses, form its participle as मेदितः meditaḥ or मिनः minnaḥ (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical आ ङ.

Intermediate इ i in the Reduplicated Perfect.

§ 334. The preceding rules, prohibiting in a number of roots the इ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pāṇ. VII. 2, 13),

1. कृ *kṛi*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृव *chakṛi-va*; but संचस्करिव *saṃchaskariva*; 2nd pers. sing. संचस्करिष *saṃchaskaritha*.
2. गृ *gṛi*, to go, सगृव *sagṛi-va*.
3. भृ *bhṛi*, to bear, बभृव *babhṛi-va*.
4. वृ *vṛi* (वृन् *vṛiñ* and वृङ् *vṛiñ**), to choose, Par. ववृव *vavṛi-va* †, Âtm. ववृवहे *vavṛi-vahe*, ववृषे *vavṛi-she*.
5. स्तु *stu*, to praise, तुष्टुव *tushṭu-va*. तुष्टोष *tushto-tha*.
6. द्रु *dru*, to run, दुद्रुव *dudru-va*. दुद्रोष *dudro-tha*.
7. स्रु *sru*, to flow, सुस्रुव *susru-va*. सुस्रोष *susro-tha*.
8. श्रु *śru*, to hear, शुश्रुव *śuśru-va*. शुश्रोष *śuśro-tha*.

§ 335. In the second person singular of the reduplicated perfect Par. the इ i before *pytha* must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववर्षे *vavar-tha*, however, being restricted to the Veda, ववरिष *vavaritha* is considered the right form. See No. 142, in the Dhātupāṭha.)
2. In roots ending in vowels, which are necessarily without इ i in the future (ता *tā*), Pāṇ. VII. 2, 61. See § 332, where these roots are given.
या *yā*, to go; Fut. याता *yātā*; ययाय *yayā-tha*.
चि *chi*, to gather; Fut. चेता *chetā*; चिचेय *chiche-tha*.
3. In roots ending in consonants and having an अ *ā* for their radical vowel, which are necessarily without इ i in the future (ता *tā*), Pāṇ. VII. 2, 62. See § 332, where these roots are given.

पक् *pach*, to cook; Fut. पक्ता *paktā*; पपक्य *papak-tha*.

But कृपति *kṛishati*, he drags; Fut. कर्षी *karshā*; चकर्षिष *chakarsh-i-tha*.

(Bharadvāja requires the omission of इ i after roots with चृ *ṛi* only, which are necessarily without इ i in the periphrastic future (Pāṇ. VII. 2, 63), except root चृ *ṛi* itself. Hence he allows पेचिष *pechitha*, besides पपक्य *papaktha*; इयजिष *iyajitha*, besides इयष्ट *iyashṭha*; also ययिष *yayitha*, चिचयिष *chichayitha*, &c.)

4. All other verbs ending in consonants with any other radical vowel but अ *a*, require इ i, and so do all verbs with which इ i is either optional or indispensable in the future (ता *tā*).

* वृन् *vṛiñ*, (27, 8) वरणे *varane*, Su. वृन् *vṛiñ*, (34, 8) आवरणे *āvarane*, Chur. वृङ् *vṛiñ*, (31, 38) संभक्तौ *sambhaktau*, Kṛi.

† The form ववरिव *vavariva*, which Westergaard mentions, may be derived from another root वृ *vṛi*, the rule of Pāṇini being restricted by the commentator to वृन् *vṛiñ* and वृङ् *vṛiñ*.

Exceptions :

1. In सृज् *srij* and दृश् *driś*, the omission is optional.
सृज् *srij*, सस्रश् *sasrashṭha*, or ससृजिथ् *sasrijitha*.
2. The verbs अत्ति *atti*, अर्ति *arti*, व्ययति *vyayati* must take इ i. § 338, 7.
अद् *ad*, आदिथ् *ād-i-tha*, (exception to No. 3.)
चृर् *ri*, आरिथ् *ār-i-tha*, (exception to No. 2.)
व्ये *vye*, विव्ययिथ् *vivyay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इ i must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य् y.

§ 336. In these tables त *ta* stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *sya* for the Future and Conditional; ता *tā* for the Periphrastic Future; सिच् *sich* for the First Aorist; लिङ् *liṅ* for the Benedictive.

I. For all General Tenses, except the Reduplicated Perfect,

Omit इ i,

1. Before त *ta*, सन् *san*, स्य *sya*, ता *tā*, सिच् *sich*, लिङ् *liṅ* :
In the verbs enumerated § 332.
2. Before त *ta*, सन् *san*, स्य *sya*, ता *tā* :
In क्लिप् *kliṭ*, if Parasmaipada. § 333, A.
3. Before त *ta*, सन् *san*, स्य *sya* :
In वृत् *vṛit*, वृध् *vṛidh*, स्यद् *syand*, गृध् *gṛidh*, if Parasmaipada. § 333, B.
4. Before त *ta*, सन् *san* :
In monosyllabic verbs ending in उ, ऊँ, च्, चूर्, ग्रह् *grah*, and गुह् *guh*. § 333, C.
5. Before त *ta* :
a. All verbs which by native grammarians are marked with आढ, ईई, or ऊँ*.
b. The verb श्री *śri* and others enumerated in a general list, § 333, D.

II. For the Reduplicated Perfect,

Omit इ i,

1. Before all terminations, except इरे *ire* :
In eight verbs, mentioned § 334.
2. Before थ *tha*, 2nd pers. sing. :
All verbs of § 332 ending in vowels } if without इ i in the
All verbs of § 332 ending in consonants with आ as radical vowel } periphrastic future.

Optional insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

* The technical ऊँ shows that in the other general tenses the इ i is optional. § 337, I. 2.

इ i may or may not be inserted :

I. Before any *ārdhadhātuka* (i.e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y.

1. In the verbs स्वृ *svri*; Per. Fut. स्वरिता *svar-i-tā*, or स्वर्ता *svartā*, &c. (Pāṇ. VII. 2, 44.) (Except future in स्य *syā*, स्वरिष्यति *svarishyati* only. Pāṇ. VII. 2, 70.)

सू *sū* (as Ad and Div, not as Tud), सविता *sav-i-tā*, or सोता *soṭā*, &c.

धू *dhū* (not as Tud), धविता *dhav-i-tā*, or धोता *dhotā*, &c. (Except aorist Parasmaipada, which must take इ i. Pāṇ. VII. 2, 72.)

2. In all verbs having a technical ऊ *ū* (Pāṇ. VII. 2, 44). गाह् *gāh*, Per. Fut. गाहिता *gāh-i-tā*, or गाढा *gāḍhā*. (See § 333, D. I.)

But अञ्ज *añj* (though marked अञ्जू *añjū*) must take इ i in the first aorist. (Pāṇ. VII. 2, 71.)
आञ्जिषुः *āñjishuḥ*.

3. In the eight verbs beginning with रप् *radh*. (Pāṇ. VII. 2, 45.)

(26, 84) रप् *radh*, to perish, रथिता *radh-i-tā*, or रडा *raddhā*.

(26, 85) नश् *naś*, to vanish, नशिता *naś-i-tā*, or नंष्टा *naṁṣṭhā*.

(26, 86) तृप् *trip*, to delight, तर्पिता *tarp-i-tā*, or तर्मा *tarptā*, or त्रमा *traptā*.

(26, 87) दृप् *drip*, to be proud, दर्पिता *dar-p-i-tā*, or दर्मा *darptā*, or द्रमा *draptā*.

(26, 88) दुह् *druh*, to hate, द्रोहिता *droh-i-tā*, or द्रोग्धा *drogdhā*, or द्रोढा *droḍhā*.

(26, 89) मुह् *muh*, to be bewildered, मोहिता *moh-i-tā*, or मोग्धा *mogdhā*, or मोढा *moḍhā*.

(26, 90) सुह् *snuh*, to vomit, स्नोहिता *snoh-i-tā*, or स्नोग्धा *snogdhā*, or स्नोढा *snodhā*.

(26, 91) स्निह् *snih*, to love, स्नेहिता *sneh-i-tā*, or स्नेग्धा *snegdhā*, or स्नेढा *sneḍhā*.

According to some this option extends to the reduplicated perfect; but this is properly denied by others.

4. In the verb कुप् *kush* (Chur class), preceded by निर *nir*; but here इ i is necessary in the participle with त *ta*. (Pāṇ. VII. 2, 46; 47.)

इ i may or may not be inserted :

II. Before certain *ārdhadhātukas* only :

1. Before *ārdhadhātukas* beginning with त् t :

In the verbs इष् *ish* (Tud only), सह् *sah*, लुभ् *lubh*, रुप् *rush*, रिष् *rish*. (Pāṇ. VII. 2, 48.) The participles in त *ta* or न *na* are treated separately under No. 7. Hence इष्टः *ishṭaḥ* only, but either इष्ट्वा *ishṭvā* or इषित्वा *ishitvā*.

2. Before *ārdhadhātukas* beginning with स् s, but not in the aorist :

In the verbs कृत् *krīt*, to cut; चृत् *chrit*, to kill; छृद् *chhṛid*, to play; तृद् *trid*, to strike; नृत् *nrit*, to dance. (Pāṇ. VII. 2, 57.)

3. Before the termination of the desiderative base (सन् *san*) :

In the verb वृ *vri*, and all verbs ending in च् *ṛi*. (Pāṇ. VII. 2, 41.)

In the verbs ending in इव् *iv*, and in चप् *ridh*, भ्रस्ज् *bhrasj*, दम्भ् *dambh*, श्री *śri*, स्वृ *svri*, युयु, ऊर्णु *ūrṇu*, भृ *bhṛi* (Bhū class), ज्ञप् *jñap*, सन् *san*; also तन् *tan*, पत् *pat*, दरिद्रा *daridrā*. (Pāṇ. VII. 2, 49.)

4. Before the terminations of the benedictive (लिङ् *liṅ*) and first aorist (सिच् *sich*) in the *Ātmanepada* :

In the verb वृ *vri*, and all verbs ending in च् *ṛi* (Pāṇ. VII. 2, 42). The च् *ṛi* is changed into ईर् *īr* or ऊर् *ūr*.

In verbs ending in च् *ṛi* and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)

5. Before the gerundial termination त्वा *tvā* :

In verbs having a technical उ *u*. (Pāṇ. VII. 2, 56.)

शम् *śam* (शमु *śamu*), शमित्वा *śamitvā* or शांत्वा *śāntvā*.

6. Before the gerundial termination त्वा *tvā* and the participle in त *ta* :

In the verb क्लिञ् *kliś*. (Pāṇ. VII. 2, 50.)

क्लिशित्वा *kliśitvā* or क्लिष्ट्वा *klishtvā*, क्लिशितः *kliśitaḥ* or क्लिष्टः *klishtaḥ*.

In the verb पू *pū*. (Pāṇ. VII. 2, 51.)

पवित्वा *pavitvā* or पूत्वा *pūtvā*, पवितः *pavitaḥ* or पूतः *pūtaḥ*. It must take इ *i* in the desiderative (Pāṇ. VII. 2, 74).

7. Before the participial terminations त *ta* or न *na*; (see also § 333, D. 2, note) :

In the verbs दम् *dam*, to tame, दांतः *dāntaḥ* or दमितः *damitaḥ*. (Pāṇ. VII. 2, 27.)

शम् *śam*, to quiet, शांतः *śāntaḥ* or शमितः *śamitaḥ*.

पूर *pūr*, to fill, पूर्णः *pūrṇaḥ* or पूरितः *pūritaḥ*.

दस् *das*, to perish, दस्तः *dastaḥ* or दासितः *dāsitaḥ*.

स्पर्श *spas*, to touch, स्पष्टः *spashtaḥ* or स्पर्शितः *spāśitaḥ*.

छद् *chhad*, to cover, छन्नः *chhannaḥ* or छादितः *chhāditaḥ*.

ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptaḥ* or ज्ञपितः *jñapitaḥ*.

रुप् *rush*, to hurt, रुष्टः *rushṭaḥ* or रुषितः *rushitaḥ*. (Pāṇ. VII. 2, 28.)

अम् *am*, to go, आंतः *āntaḥ* or अमितः *amitaḥ*.

त्वर *tvar*, to hasten, तूर्णः *tūrṇaḥ* or त्वरितः *tvritaḥ*.

संघुप् *saṅghush*, to shout, संघुष्टः *saṅghushtaḥ* or संघुषितः *saṅghushitaḥ*. (See § 333, D. 2.)

आस्वन् *āsvan*, to sound, आस्वांतः *āsvāntaḥ* or आस्वनितः *āsvanitaḥ*. (See § 333, D. 2.)

हृप् *hrish*, to rejoice, हृष्टः *hrishṭaḥ* or हृषितः *hrishitaḥ*, if applied to horripilation. (Pāṇ. VII. 2, 29.)

अपचि *apa-chi*, to honour, अपचितः *apachitaḥ* or अपचायितः *apachāyitaḥ* *.

8. Before the participle of the reduplicated perfect in वस् *vas* :

In the verbs गम् *gam*, to go, जग्मिवान् *jagmivān* or जगन्वान् *jaganvān* †.

हन् *han*, to kill, जग्मिवान् *jaghnivān* or जघन्वान् *jaghanvān*.

विद् *vid*, to know, विविदिवान् *vividivān* or विविद्वान् *vividvān*.

विश् *viś*, to enter, विविशिवान् *viviśivān* or विविश्वान् *viviśvān*.

दृश् *drīś*, to see, ददृशिवान् *dadrīśivān* or ददृश्वान् *dadrīśvān*.

Necessary insertion of इ *i*.

§ 338. इ *i* must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned :

1. Before वस् *vas*, participle of reduplicated perfect :

In the verbs ending in आ *ā* (Pāṇ. VII. 2, 67). पा *pā*, पपिवान् *papivān*.

In the verbs reduced to a single syllable in the reduplicated perfect (Pāṇ. VII. 2, 67).

अश् *āś*, to eat, आशिवान् *āśivān*.

In the verb घस् *ghas*, to eat, जक्षिवान् *jakshivān*.

Other verbs reject it.

* Pāṇ. VII. 2, 30.

† Pāṇ. VII. 2, 68.

2. Before **स्य** *syā* of the future and conditional :

In all verbs ending in **चृ** *ṛi*, and in **हन्** *han* (Pāṇ. VII. 2, 70). In **गम्** *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

3. Before the terminations of the first aorist (**सिच्** *sich*):

In the verbs **स्तु** *stu*, **सु** *su*, **धृ** *dhṛ* in the Parasmaipada (Pāṇ. VII. 2, 72). Thus from **स्तु** *stu*, to praise, First Aorist (First Form), **अस्ताविषं** *astāvisham*; but in the Âtmanepada, **अस्तोषि** *astoshi*.

4. Before the terminations of the desiderative (**सन्** *san*):

In the verbs **कृ** *kr*, **गृ** *gr*, **दृ** *dr*, **धृ** *dhṛ*, and **प्रच्छ** *prachh* (Pāṇ. VII. 2, 75); and in **गम्** *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

In the verbs **स्मि** *smi*, **पू** *pū*, **चृ** *ṛi*, **अञ्** *añj*, and **अञ्** *añ*. (Pāṇ. VII. 2, 74.)

5. Before the gerundial **त्वा** *tvā* and the participial termination **ता** *ta*. (Pāṇ. VII. 2, 52-54.)

In the verbs **वस्** *vas*, to dwell; **द्युष्** *dyush*, to hunger; **अञ्च** *añch*, to worship; **लुभ्** *lubh*, to confound (Dhātupāṭha 28, 22).

6. Before **त्वा** *tvā* only :

In **जृ** *jṛ*, to grow old; **व्राश्च** *vraśch*, to cut. (Pāṇ. VII. 2, 55.)

7. Before **थ** *tha*, 2nd pers. sing. reduplicated perfect :

In **अद्** *ad*, to eat; **चृ** *ṛi*, to go; **व्ये** *vye*, to cover. **आदिथ** *āditha*, against § 335, 3; **आरिथ** *āritha*, § 335, 3, note; **विव्ययिथ** *vivyayitha*.

§ 339. The vowel इ *i* thus inserted is never liable to Guṇa or Vriddhi.

Insertion of the long ई î.

§ 340. Long ई *î* may be substituted for the short when subjoined to a verb ending in **चृ** *ṛi*, also to **वृ** *vṛi*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38-40.)

तृ *ṭṛi*; Per. Fut. **तरीता** *taritā* or **तरिता** *taritā*, &c.; but Perf. 2nd pers. sing. **तेरिथ** *teritha*; I. Aor. Par. 3rd pers. plur. **अतारिषुः** *atārishuḥ*; Bened. 3rd pers. sing. **तरिषीष्ट** *tarishīshṭa* *.

वृ *vṛi*; Per. Fut. **वरीता** *varitā* or **वरिता** *varitā*; but Perf. **ववरिथ** *vavaritha*; Aor. Par. **अवारिषुः** *avārishuḥ*; Bened. **वरिषीष्ट** *varishīshṭa*.

§ 341. In the desiderative and in the aorist Âtm. and benedictive Âtm. these verbs may or may not have इ *i* (Pāṇ. VII. 2, 41-42), which, if used, is liable to be changed to ई *î*; not, however, as far as I can judge, in the benedictive Âtmanepada.

तृ *ṭṛi*; Des. **तितरिषति** *titarishati*; **तितरीषति** *titarīshati*; **तितीर्यति** *titīrshati*; Aor. Âtm. **अतरिष्ट** *atarishṭa*, **अतरीष्ट** *atarīshṭa*, and **अतीर्यष्ट** *atīrshṭa*; Bened. **तरिषीष्ट** *tarishīshṭa*, **तरीषीष्ट** *tīrshīshṭa*.

वृ *vṛi*; Des. **विवरिषते** *vivarishate*; **विवरीषते** *vivarīshate*; **वुवूर्यते** *vuvūrshate*; Aor. Âtm. **अवरिष्ट** *avarishṭa*, **अवरीष्ट** *avarīshṭa*, and **अवृत** *avṛita*; Bened. **वरिषीष्ट** *varishīshṭa*, **वृषीष्ट** *vṛishīshṭa*.

The verb **ग्रह्** *grah*, too, takes the long ई *î*, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

ग्रह् *grah*; Per. Fut. **ग्रहीता** *grahītā*; Inf. **ग्रहीतुं** *grahītum*; but Perf. **जगृहिम** *jagrīhima*.

* The forms given in the Calcutta edition of Pāṇini VII. 2, 42, **वरीषीष्ट** *varīshīshṭa*, **स्तरीषीष्ट** *starīshīshṭa*, are wrong. (See Pāṇ. VII. 2, 39.)

Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing आँ *ām* (an accusative termination of a feminine abstract noun in आ *ā*) to the verbal base, and adding to this the reduplicated perfect of कृ *kṛi*, to do, भू *bhū*, to be, or अस् *as*, to be.

उद् *und*, to wet, उदांचकार, बभूव, आस, *undāmchakāra, babhūva, āsa.*

चकास् *chakās*, to shine, चकासांचकार, बभूव, आस, *chakāsāmchakāra, babhūva, āsa.*

बोधय *bodhaya*, to make known, बोधयांचकार, बभूव, आस, *bodhayāmchakāra, babhūva, āsa.*

After verbs which are used in the Âtmanepada, the auxiliary verb कृ *kṛi* is conjugated as Âtmanepada, but अस् *as* and भू *bhū* in the Parasmaipada. Hence from एधते *edhate*, he grows,

एधांचक्रे *edh-āmchakre*; but बभूव *babhūva* and आस *āsa*.

In the passive all three auxiliary verbs follow the Âtmanepada.

§ 343. Intensive bases which can take Guṇa, take it before आँ *ām*; desiderative bases never admit of Guṇa. (§ 339.)

बोभू *bobhū*, frequentative base of भू *bhū*, बोभवांचकार *bobhavāmchakāra*.

But बुबोधिम् *bubodhish*, desiderative base of बुध् *budh*, बुबोधिपांचकार &c. *bubodhishāmchakāra* &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in आ *ā*, requiring intermediate इ *i*.

धा *dhā*, to place.

PARASMAIPADA.			ÂTMANEPADA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. दधौ <i>dadhaū</i>	दधिव <i>dadhivā</i>	दधिम <i>dadhimā</i>	दधे <i>dadhé</i>	दधिवहे <i>dadhivāhe</i>	दधिमहे <i>dadhimāhe</i>
2. { दधाय <i>dadhātha</i> or दधिष्य <i>dadhiṣṭha</i> *	दधयुः <i>dadhātuḥ</i>	दध <i>dadhā</i>	दधिषे <i>dadhiṣhé</i>	दधाथे <i>dadhāthe</i>	दधिध्वे <i>dadhidhvé</i>
3. दधौ <i>dadhaū</i>	दधतुः <i>dadhātuḥ</i>	दधुः <i>dadhūḥ</i>	दधे <i>dadhé</i>	दधाते <i>dadhāte</i>	दधिरे <i>dadhiré</i>

2. Verbal bases in इ *i* and ई *ī*, preceded by one consonant, and requiring intermediate इ *i*.

नी *nī*, to lead.

1. { निनाय <i>nindya</i> or निनय <i>nindāya</i>	निन्यिव <i>ninyivā</i>	निन्यिम <i>ninyimā</i>	निन्ये <i>ninyé</i>	निन्यिवहे <i>ninyivāhe</i>	निन्यिमहे <i>ninyimāhe</i>
2. { निनेय <i>ninétha</i> or निनयिष्य <i>ninayīṣṭha</i> *	निन्ययुः <i>ninyātuḥ</i>	निन्य <i>ninyā</i>	निन्यिषे <i>ninyīṣhé</i>	निन्याथे <i>ninyāthe</i>	निन्यिध्वे or °द्वे (§ 105) <i>ninyīdhvé or -dhvé</i>
3. निनाय <i>nindāya</i>	निन्यतुः <i>ninyātuḥ</i>	निन्युः <i>ninyūḥ</i>	निन्ये <i>ninyé</i>	निन्याते <i>ninyāte</i>	निन्यिरे <i>ninyiré</i>

3. Verbal bases in चृ *ri*, preceded by one consonant, and requiring intermediate इ *i*.
धृ *dhrī*, to hold.

1. { दधार <i>dadhāra</i> or दधर <i>dadhāra</i>	दधिव	दधिम	दधे	दधिवहे	दधिमहे
	<i>dadhrivá</i>	<i>dadhrimá</i>	<i>dadhré</i>	<i>dadhriváhe</i>	<i>dadhrimáhe</i>
2. दधर्थ <i>dadhārtha</i> *	दधपुः	दध	दधिवे	दधाये	दधिव्हे or °द्वे
	<i>dadhráthuḥ</i>	<i>dadhrá</i>	<i>dadhrishé</i>	<i>dadhráthe</i>	<i>dadhridhvé</i> or <i>-dhré</i>
3. दधार <i>dadhāra</i>	दधतुः	दधुः	दधे	दधाते	दधिरे
	<i>dadhrátuḥ</i>	<i>dadhrúḥ</i>	<i>dadhré</i>	<i>dadhráte</i>	<i>dadhriré</i>

4. Verbal bases in कृ *ri*, preceded by one consonant, not admitting intermediate इ *i*.
कृ *kri*, to do.

1. { चकार <i>chakāra</i> or चकर <i>chakāra</i>	चकृव	चकृम	चक्रे	चकृवहे	चकृमहे
	<i>chakrivá</i>	<i>chakrimá</i>	<i>chakré</i>	<i>chakriváhe</i>	<i>chakrimáhe</i>
2. चकर्थे <i>chakārtha</i>	चक्रपुः	चक्र	चकृपे	चक्राये	चकृप्वे
	<i>chakráthuḥ</i>	<i>chakrá</i>	<i>chakrishé</i>	<i>chakráthe</i>	<i>chakridhvé</i>
3. चकार <i>chakāra</i>	चक्रतुः	चक्रुः	चक्रे	चक्राते	चक्रिरे
	<i>chakrátuḥ</i>	<i>chakrúḥ</i>	<i>chakré</i>	<i>chakráte</i>	<i>chakriré</i>

5. Verbal bases in इ *i* or ई *ī*, preceded by two consonants, and requiring intermediate इ *i*.
क्री *kri*, to buy.

1. { चिक्राय <i>chikráya</i> or चिक्रय <i>chikráya</i>	चिक्रियव	चिक्रियम	चिक्रिये	चिक्रियवहे	चिक्रियमहे
	<i>chikriyivá</i>	<i>chikriyimá</i>	<i>chikriyé</i>	<i>chikriyiváhe</i>	<i>chikriyimáhe</i>
2. { चिक्रेथ <i>chikrétha</i> or चिक्रयिथ <i>chikrayitha</i>	चिक्रियपुः	चिक्रिय	चिक्रियपे	चिक्रियाये	चिक्रियिव्हे or °द्वे
	<i>chikriyáthuḥ</i>	<i>chikriyá</i>	<i>chikriyishé</i>	<i>chikriyáthe</i>	<i>chikriyidhvé</i> or <i>-dhré</i>
3. चिक्राय <i>chikráya</i>	चिक्रियतुः	चिक्रियुः	चिक्रिये	चिक्रियाते	चिक्रियिरे
	<i>chikriyátuḥ</i>	<i>chikriyúḥ</i>	<i>chikriyé</i>	<i>chikriyáte</i>	<i>chikriyiré</i>

6. Verbal bases in उ *u* or ऊ *ū*, preceded by one or two consonants, and requiring intermediate इ *i*.
यु *yu*, to join.

1. { युयाव <i>yuyáva</i> or युयव <i>yuyáva</i>	युयुविव	युयुविम	युयुवे	युयुविवहे	युयुविमहे
	<i>yuyuvivá</i>	<i>yuyuvimá</i>	<i>yuyuvé</i>	<i>yuyuviváhe</i>	<i>yuyuvimáhe</i>
2. युयुविथ <i>yuyavitha</i> †	युयुवपुः	युयुव	युयुविपे	युयुवाये	युयुविव्हे or °द्वे
	<i>yuyuváthuḥ</i>	<i>yuyuvá</i>	<i>yuyuvishé</i>	<i>yuyuváthe</i>	<i>yuyuvidhvé</i> or <i>-dhré</i>
3. युयाव <i>yuyáva</i>	युयुवतुः	युयुवुः	युयुवे	युयुवाते	युयुविरे
	<i>yuyuvátuḥ</i>	<i>yuyuvúḥ</i>	<i>yuyuvé</i>	<i>yuyuváte</i>	<i>yuyuviré</i>

7. Verbal bases in उ *u*, preceded by one or two consonants, and not admitting the intermediate इ *i*.
स्तु *stu*, to praise.

1. { तुष्टाव <i>tushṭáva</i> or तुष्टव <i>tushṭáva</i>	तुष्टुव	तुष्टुम	तुष्टुवे	तुष्टुवहे	तुष्टुमहे
	<i>tushṭuvá</i>	<i>tushṭumá</i>	<i>tushṭuvé</i>	<i>tushṭuváhe</i>	<i>tushṭumáhe</i>
2. तुष्टीथ <i>tushṭótha</i> ‡	तुष्टुवपुः	तुष्टुव	तुष्टुपे	तुष्टुवाये	तुष्टुव्वे
	<i>tushṭuváthuḥ</i>	<i>tushṭuvá</i>	<i>tushṭushé</i>	<i>tushṭuváthe</i>	<i>tushṭudhvé</i>
3. तुष्टाव <i>tushṭáva</i>	तुष्टुवतुः	तुष्टुवुः	तुष्टुवे	तुष्टुवाते	तुष्टुविरे
	<i>tushṭuvátuḥ</i>	<i>tushṭuvúḥ</i>	<i>tushṭuvé</i>	<i>tushṭuváte</i>	<i>tushṭuviré</i>

* § 335, 2, and § 335, 3.

† If यु *yu* is taken from Dhātupāṭha 31, 9, it may form युयोथ *yuyótha*. (See § 335, 2, and Westergaard, Radices, p. 46, note.)

‡ Bharadvāja might allow तुष्टविथ *tushṭavitha* even against Pān. vii. 2, 13.

8. Verbal bases in चृ *ri*, preceded by two consonants, and requiring intermediate इ *i*.
स्तृ *stri*, to spread.

1. { तस्तार <i>tastāra</i> or तस्तर <i>tastāra</i>	तस्तरिव <i>tastarivá</i>	तस्तरिम <i>tastarimá</i>	तस्तरे <i>tastaré</i>	तस्तरिवहे <i>tastariváhe</i>	तस्तरिमहे <i>tastarimáhe</i>
2. तस्तर्थे <i>tastārtha</i>	तस्तरयुः <i>tastaráthuh</i>	तस्तर <i>tastará</i>	तस्तरिषे <i>tastarishé</i>	तस्तराथे <i>tastaráthe</i>	तस्तरिध्वे or °द्वे <i>tastaridhvé</i> or <i>-dhvé</i>
3. तस्तार <i>tastāra</i>	तस्तरतुः <i>tastarátuḥ</i>	तस्तरुः <i>tastarúḥ</i>	तस्तरे <i>tastaré</i>	तस्तराते <i>tastaráte</i>	तस्तरिरे <i>tastariré</i>

9. Verbal bases in कृ *ri*, requiring intermediate इ *i*.
कृ *kri*, to scatter.

1. { चकार <i>chakāra</i> or चकर <i>chakāra</i>	चकरिव <i>chakarivá</i>	चकरिम <i>chakarimá</i>	चकरे <i>chakaré</i>	चकरिवहे <i>chakariváhe</i>	चकरिमहे <i>chakarimáhe</i>
2. चकरिथ <i>chakaritha</i>	चकरयुः <i>chakaráthuh</i>	चकर <i>chakará</i>	चकरिषे <i>chakarishé</i>	चकराथे <i>chakaráthe</i>	चकरिध्वे or °द्वे <i>chakaridhvé</i> or <i>-dhvé</i>
3. चकार <i>chakāra</i>	चकरतुः <i>chakarátuḥ</i>	चकरुः <i>chakarúḥ</i>	चकरे <i>chakaré</i>	चकराते <i>chakaráte</i>	चकरिरे <i>chakariré</i>

10. Verbal bases in consonants, requiring intermediate इ *i*.
तुद् *tud*, to strike.

1. तुतोद <i>tutóda</i>	तुतुदिव <i>tutudivá</i>	तुतुदिम <i>tutudimá</i>	तुतुदे <i>tutudé</i>	तुतुदिवहे <i>tutudiváhe</i>	तुतुदिमहे <i>tutudimáhe</i>
2. तुतोदिथ <i>tutoditha</i>	तुतुदयुः <i>tutudáthuh</i>	तुतुद <i>tutudá</i>	तुतुदिषे <i>tutudishé</i>	तुतुदाथे <i>tutudáthe</i>	तुतुदिध्वे <i>tutudidhvé</i>
3. तुतोद <i>tutóda</i>	तुतुदतुः <i>tutudátuḥ</i>	तुतुदुः <i>tutudúḥ</i>	तुतुदे <i>tutude</i>	तुतुदाते <i>tutudáte</i>	तुतुदिरे <i>tutudiré</i>

11. Verbal bases in consonants, having ए *e*, and requiring intermediate इ *i*.
तन् *tan*, to stretch.

1. { ततान <i>tatāna</i> or ततन <i>tatāna</i>	तेनिव <i>tenivá</i>	तेनिम <i>tenimá</i>	तेने <i>tené</i>	तेनिवहे <i>teniváhe</i>	तेनिमहे <i>tenimáhe</i>
2. तेनिथ <i>tenitha</i>	तेनयुः <i>tenáthuh</i>	तेन <i>tená</i>	तेनिषे <i>tenishé</i>	तेनाथे <i>tenáthe</i>	तेनिध्वे <i>tenidhvé</i>
3. ततान <i>tatāna</i>	तेनतुः <i>tenátuḥ</i>	तेनुः <i>tenúḥ</i>	तेने <i>tené</i>	तेनाते <i>tenáte</i>	तेनिरे <i>teniré</i>

12. Verbal bases in consonants, having Samprasāraṇa, and requiring इ *i*.
यज् *yaj*, to sacrifice.

1. { इयाज <i>iyāja</i> or इयज <i>iyāja</i>	इजिव <i>ijivá</i>	इजिम <i>ijimá</i>	इजे <i>ijé</i>	इजिवहे <i>ijiváhe</i>	इजिमहे <i>ijimáhe</i>
2. { इयष्ठ <i>iyáshṭha</i> or इयजिथ <i>iyajitha</i>	इजयुः <i>ijáthuh</i>	इज <i>ijá</i>	इजिषे <i>ijishé</i>	इजाथे <i>ijáthe</i>	इजिध्वे <i>ijidhvé</i>
3. इयाज <i>iyāja</i>	इजतुः <i>ijátuḥ</i>	इजुः <i>ijúḥ</i>	इजे <i>ijé</i>	इजाते <i>ijáte</i>	इजिरे <i>ijiré</i>

13. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् *han*, to kill.

1.	{ जघान <i>jaghána</i> or जघन <i>jaghána</i>	जग्मिव <i>jaghnivá</i>	जग्मि <i>jaghnimá</i>	जग्मे <i>jaghné</i>	जग्मिवहे <i>jaghniváhe</i>	जग्मिमहे <i>jaghnimáhe</i>
2.	{ जयंथ <i>jaghántha</i> or जयनिथ <i>jaghanitha</i>	जग्मयुः <i>jaghnáthuḥ</i>	जग्म <i>jaghná</i>	जग्मिषे <i>jaghnishé</i>	जग्माये <i>jaghnáthe</i>	जग्मिध्वे <i>jaghnidhvé</i>
3.	जघान <i>jaghána</i>	जग्मतुः <i>jaghnátuḥ</i>	जग्मुः <i>jaghnúḥ</i>	जग्मे <i>jaghné</i>	जग्माते <i>jaghnáte</i>	जग्मिरे <i>jaghniré</i>

14. Verbal base भू *bhū* (irregular).

1.	बभूव <i>babhúva</i>	बभूविव <i>babhúvivá</i>	बभूविम <i>babhúvimá</i>	बभूवे <i>babhuvé</i>	बभूविवहे <i>babhúviváhe</i>	बभूविमहे <i>babhúvimáhe</i>
2.	बभूविष <i>babhúvitha</i>	बभूवयुः <i>babhúvātuḥ</i>	बभूव <i>babhúvá</i>	बभूविषे <i>babhúvishé</i>	बभूवाये <i>babhúváthe</i>	बभूविध्वे or °द्वे <i>babhúvidhvé or -dhvé</i>
3.	बभूव <i>babhúva</i>	बभूवतुः <i>babhúvātuḥ</i>	बभूवुः <i>babhúvúḥ</i>	बभूवे <i>babhuvé</i>	बभूवाते <i>babhúváte</i>	बभूविरे <i>babhúviré</i>

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛiddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing च् *rí* to इर् *ir*, or, before consonants, to ईर् *ír*, by Samprasâraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Âtm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible,
strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Âtmanepada.
(Except bases ending in conson. or च्च ri, and not taking interm. इ i. Pāṇ. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.
(Except First Aor. II. Âtm. of verbs ending in conson., च्च ri, or आ d. § 350-352.)

The base is not strengthened, and, if possible, weakened in :

1. The Participle in त ta (unless it takes intermediate इ i).
2. The Gerund in त्वा tvā (unless it takes intermediate इ i).
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.
(Except verbs in च्च ri, &c. § 364.)

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm. (Except bases ending in cons. not taking interm. इ i.)	First Aor. I. II.
भू <i>bhū</i>	भो <i>bho</i>	भविष्यति <i>bhavishyāti</i>	अभविष्यत् <i>ābhavishyat</i>	भविता <i>bhavitā</i>	भविषीष्ट <i>bhavishīṣhṭā</i>	अभविष्ट Âtm. <i>ābhavishṭa</i>
तुद् <i>tud</i>	तोद् <i>tod</i>	तोत्स्यति <i>totsyāti</i>	अतोत्स्यत् <i>ātotsyat</i>	तोत्ता <i>tottā</i>	(तुत्सीष्ट) <i>(tutsīṣhṭā)</i>	अतौत्सीत् <i>ātautsīt</i>
दिच् <i>div</i>	देच् <i>dev</i>	देविष्यति <i>devishyāti</i>	अदेविष्यत् <i>ādevishyat</i>	देविता <i>devitā</i>	देविषीष्ट <i>devishīṣhṭā</i>	अदेवीत् <i>ādevit</i>
चुर् <i>chur</i>	चोरच् <i>choray</i>	चोरयिष्यति <i>chorayishyāti</i>	अचोरयिष्यत् <i>āchorayishyat</i>	चोरयिता <i>chorayitā</i>	चोरयिषीष्ट <i>chorayishīṣhṭā</i>	
कृ <i>krī</i>	कर् <i>kar</i>	करिष्यति <i>karishyāti</i>	अकरिष्यत् <i>ākarishyat</i>	करिता <i>karitā</i>	करिषीष्ट <i>karishīṣhṭā</i>	अकारौत् <i>ākārt</i>
सु <i>su</i>	सो <i>so</i>	सोष्यति <i>soshyāti</i>	असोष्यत् <i>āsoshyat</i>	सोता <i>sotā</i>	सोषीष्ट <i>soshīṣhṭā</i>	असावीत् <i>āsāvīt</i>
तन् <i>tan</i>	तन् <i>tan</i>	तनिष्यति <i>tanishyāti</i>	अतनिष्यत् <i>ātanishyat</i>	तनिता <i>tanitā</i>	तनिषीष्ट <i>tanishīṣhṭā</i>	अतनीत् or अतानीत् <i>ātant or ātānt</i>
क्रौ <i>krī</i>	क्रे <i>kre</i>	क्रेष्यति <i>kreshyāti</i>	अक्रेष्यत् <i>ākreshyat</i>	क्रेता <i>kretā</i>	क्रेषीष्ट <i>kreshīṣhṭā</i>	अक्रेषौत् <i>ākraishīt</i>
द्विष् <i>dvish</i>	द्वेष् <i>dvesh</i>	द्वेक्ष्यति <i>dvekshyāti</i>	अद्वेक्ष्यत् <i>ādvekshyat</i>	द्वेष्टा <i>dveshṭā</i>	(द्विक्क्षीष्ट) <i>(dvikshīṣhṭā)</i>	
हु <i>hu</i>	हो <i>ho</i>	होष्यति <i>hoshyāti</i>	अहोष्यत् <i>āhoshyat</i>	होता <i>hotā</i>	होषीष्ट <i>hoshīṣhṭā</i>	अहौषीत् <i>āhaushīt</i>
रुध् <i>rudh</i>	रोध् <i>rodh</i>	रोत्स्यति <i>rotsyāti</i>	अरोत्स्यत् <i>ārotsyat</i>	रोद्धा <i>roddhā</i>	(रुत्सीष्ट) <i>(rutsīṣhṭā)</i>	अरौत्सीत् <i>ārautsīt</i>
कृ <i>krī</i>	Caus. कारच् <i>kāray</i>	कारयिष्यति <i>kārayishyāti</i>	अकारयिष्यत् <i>ākārayishyat</i>	कारयिता <i>kārayitā</i>	कारयिषीष्ट <i>kārayishīṣhṭā</i>	
कृ <i>krī</i>	Des. चिकीर्ष् <i>chikīrsh</i>	चिकीर्षिष्यति <i>chikīrshishyāti</i>	अचिकीर्षिष्यत् <i>āchikīrshishyat</i>	चिकीर्षिता <i>chikīrshitā</i>	चिकीर्षिषीष्ट <i>chikīrshishīṣhṭā</i>	अचिकीर्षीत् <i>āchikīrshīt</i>
कृ <i>krī</i>	Int. चेक्रीच् <i>chekrīy</i>	चेक्रीयिष्यते <i>chekrīyishyāte</i>	अचेक्रीयिष्यत् <i>āchekrīyishyata</i>	चेक्रीयिता <i>chekrīyitā</i>	चेक्रीयिषीष्ट <i>chekrīyishīṣhṭā</i>	अचेक्रीयिष्ट <i>āchekrīyishṭa</i>

II. Root.	Base not strengthened.	Part. <i>ता</i> , without इ.	Ger. <i>त्वा</i> , without इ.	Passive.	Ben. Par.	Second Aor.	First Aor. IV. and Sec. Aor.
भू	भू	भूतः	भूत्वा	भूयते	भूयात्	अभूत्	
<i>bhū</i>	<i>bhū</i>	<i>bhūtāḥ</i>	<i>bhūtvā</i>	<i>bhūyāte</i>	<i>bhūyāt</i>	<i>ābhūt</i>	
तुद्	तुद्	तुन्नः	तुत्वा	तुद्यते	तुद्यात्		अतुन्न
<i>tud</i>	<i>tud</i>	<i>tunnāḥ</i>	<i>tutvā</i>	<i>tudyāte</i>	<i>tudyāt</i>		<i>ātutta</i>
कृ	कीर्	कीर्णः	कीर्त्वा	कीर्यते	कीर्यात्		अकीर्ण
<i>kṛi</i>	<i>kīr</i>	<i>kīrṇāḥ</i>	<i>kīrtvā</i>	<i>kīryāte</i>	<i>kīryāt</i>		<i>ākīrṣhā</i>
दिक्	दिक्	द्युतः	द्युत्वा	दीप्यते	दीप्यात्		
<i>div</i>	<i>div</i>	<i>dyūtāḥ</i>	<i>dyūtvā</i>	<i>dīpyāte</i> ¹	<i>dīpyāt</i>		
पुप्	पुप्	पुष्टः	पुष्ट्वा	पुष्यते	पुष्यात्	अपुपत्	
<i>push</i>	<i>push</i>	<i>puṣṭāḥ</i>	<i>puṣṭvā</i>	<i>puṣyāte</i>	<i>puṣyāt</i>	<i>āpūṣat</i>	
चुर	(चोरय्)	(चोरितः)	(चोरयित्वा)	(चोर्यते)	(चोर्यात्)	अचचुरत्	
<i>chur</i>	<i>(choray)</i>	<i>(choritāḥ)</i>	<i>(chorayitvā)</i>	<i>(choryāte)</i>	<i>(choryāt)</i>	<i>āchūchurat</i>	
सु	सु	सुतः	सुत्वा	सूयते	सूयात्		
<i>su</i>	<i>su</i>	<i>sutāḥ</i>	<i>sutvā</i>	<i>sūyāte</i>	<i>sūyāt</i>		
तन्	तन् & त	ततः	तत्वा	तन्यते	तन्यात्		अतत
<i>tan</i>	<i>tan & ta</i>	<i>tatāḥ</i>	<i>tatvā</i>	<i>tanyāte</i>	<i>tanyāt</i>		<i>ātata</i>
क्री	क्री	क्रीतः	क्रीत्वा	क्रीयते	क्रीयत्		
<i>kṛi</i>	<i>kṛi</i>	<i>kṛitāḥ</i>	<i>kṛitvā</i>	<i>kṛyāte</i>	<i>kṛyāt</i>		
द्विष्	द्विष्	द्विष्टः	द्विष्ट्वा	द्विष्यते	द्विष्यात्		अद्विष्यत्
<i>dvish</i>	<i>dvish</i>	<i>dvishṭāḥ</i>	<i>dvishṭvā</i>	<i>dvishyāte</i>	<i>dvishyāt</i>		<i>ādviṣhat</i>
हु	हु	हुतः	हुत्वा	हूयते	हूयात्		
<i>hu</i>	<i>hu</i>	<i>hutāḥ</i>	<i>hutvā</i>	<i>hūyāte</i>	<i>hūyāt</i>		
रुध्	रुध्	रुद्धः	रुद्ध्वा	रुध्यते	रुध्यात्	अरुधत्	अरुद्ध
<i>rudh</i>	<i>rudh</i>	<i>ruddhāḥ</i>	<i>ruddhvā</i>	<i>rudhyāte</i>	<i>rudhyāt</i>	<i>ārudhat</i>	<i>āruddha</i>
कृ Caus.	कारय्	कारितः	कारयित्वा	कार्यते	कार्यात्	अचीकरत्	
<i>kṛi</i>	<i>kāray</i>	<i>kāritāḥ</i>	<i>kārayitvā</i>	<i>kāryāte</i>	<i>kāryāt</i>	<i>āchīkarat</i>	
कृ Des.	चिकीर्ष	चिकीर्षितः	चिकीर्षित्वा	चिकीर्ष्यते	चिकीर्ष्यात्		
<i>kṛi</i>	<i>chikīrsh</i>	<i>chikīrshitāḥ</i>	<i>chikīrshitvā</i>	<i>chikīrshyāte</i>	<i>chikīrshyāt</i>		
कृ Int.	चेक्रिय	चेक्रियितः	चेक्रियित्वा				
<i>kṛi</i>	<i>chekrīy</i>	<i>chekrīyitāḥ</i>	<i>chekrīyitvā</i>				

§ 345. Certain roots which strengthen their base in a peculiar manner, by *Vṛiddhi*, like मृज् *mṛij*, by lengthening, like गुह् *guh*, by transposition, like मृज् *sṛij*, by changing इ into आ *ā*, like मि *mi*, by nasalization, like नश् *naś*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm.	First Aorist.
मृज्	मार्ज् ⁴	मार्ज्येति	अमार्ज्येत्	मार्शे	मार्जिषीष्ट	अमार्ज्शित्
<i>mṛij</i>	<i>māraj</i>	<i>mārkshyāti</i>	<i>āmārkshyat</i>	<i>mārshṭā</i>	<i>mārkshīṣṭā</i>	<i>āmārkshīt</i>
		Or मार्जिष्यति	अमार्जिष्यत्	मार्जिता	(मृक्षीष्ट)	अमार्ज्शित्
		<i>mārkshyāti</i>	<i>āmārkshyat</i>	<i>mārajitā</i>	<i>(mṛikshīṣṭā)</i>	<i>āmārajīt</i>

¹ § 143.² Or तनित्वा *tanitvā*.³ Or तायते *tāyāte* (§ 391).⁴ Pāṇ. VII. 2, 114.

गृह्	गृह् ¹	घोक्ष्यति	अघोक्ष्यत्	गोढा	(घुक्षीष्ट)	
guh	gūh	ghokshyāti	āghokshyāt	godhā	(ghukshīṣhṭā)	
		or गूहिष्यति	अगूहिष्यत्	गूहिता	गूहिषीष्ट	अगूहीत्
		gūhishyāti	āgūhishyāt	gūhitā	gūhishīṣhṭā	āgūhīt
सृज्	सृज् ²	स्रक्ष्यति	अस्रक्ष्यत्	स्रष्टा		अस्राक्षीत्
srīj	sraḥ	sraḥshyāti	āsraḥshyāt	sraṣṭā		āsraḥshīṣhṭ
मि	मा ³	मास्यति	अमास्यत्	माता	मासीष्ट	अमासीत्
mi	mā	māsyāti	āmāsyāt	mātā	māsīṣhṭā	āmāsīt
नश्	नश् ⁴	नंक्ष्यति	अनंक्ष्यत्	नंष्टा		
naś	naṣ	naṅkshyāti	ānaṅkshyāt	naṁṣṭā		
संस्	संस् ⁵	संसिष्यते	असंसिष्यत्	संसिता	संसिषीष्ट	असंसिष्ट
sraṁs	sraṁs	sraṁsishyāte	āsraṁsishyāt	sraṁsitā	sraṁsishīṣhṭā	āsraṁsishṭ
बंध्	बंध्	भंक्ष्यति	अभंक्ष्यत्	बंष्टा		अभांक्षीत्
bandh	bandh	bhaṅkshyāti	ābhaṅkshyāt	baṅṣṭā		ābhaṅkshīt
II. Root. Base not strengthened. Part. त ta, without इ i. Ger. त्वा tvā, without इ i. Passive. Ben. Par. Sec. Aor. First Aor. IV. and II. Ātm.						
मृज्	मृज्	मृष्टः	मृष्टा ⁶	मृज्यते	मृज्यात्	
mṛij	mṛij	mṛiṣṭāḥ	mṛiṣṭvā	mṛijyāte	mṛijyāt	
गृह्	गृह्	गूढः ⁷	गूढा ⁸	गुह्यते	गुह्यात्	अघुक्षत्
guh	guh	gūḍhāḥ	gūḍhvā	guhyaṭe	guhyaṭ	āghukshat
सृज्	सृज्	सृष्टः	सृष्टा	सृज्यते	सृज्यात्	
srīj	srīj	srīṣṭāḥ	srīṣṭvā	srījyāte	srījyāt	
मि	मि	मितः	मिता	मीयते	मेयात्	
mi	mi	mitāḥ	mitvā	mīyāte	meyāt	
नश्	नश्	नष्टः	नष्टा ⁹	नश्यते	नश्यात्	अनशत्
naś	naś	naṣṭāḥ	naṣṭvā	naśyāte	naśyāt	ānaśat
संस्	संस्	सस्तः ¹⁰	सस्ता ¹¹	सस्यते	सस्यात्	अस्रसत्
sraṁs	sras	sraṣṭāḥ	sraṣṭvā	sraśyāte	sraśyāt	āsrasat
बंध्	बंध्	बद्धः	बद्धा	बध्यते	बध्यात्	
bandh	badh	baddhāḥ	baddhvā	badhyāte	badhyāt	

¹ Pāp. VI. 4, 89.² Pāp. VI. 1, 58.³ Pāp. VI. 1, 50.⁴ Pāp. VII. 1, 60.⁵ Pāp. VI. 4, 24.⁶ But with इ i, मर्जित्वा mārjitvā, not मर्जित्वा marjitvā.⁷ As to the long ऊū, see § 128.⁸ Or गूहित्वा gūhitvā, § 337, I. 2.⁹ Or नंष्टा naṁṣṭā.

¹⁰ Roots which may thus drop their nasal, are written in the Dhātupāṭha with their nasal, संस् or स्रस् sraṁs: while others which retain their nasal throughout, are written without the nasal, but with an indicative इ i; नदि nad, &c. (Pāp. VI. 4, 24; VII. 1, 58). Two verbs thus marked by इ i, लगि lag and कपि kap, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं vilagitam, burnt; विकपितं vikapitam, deformed (Pāp. VI. 4, 24, vārt. 1, 2). वृहि vṛih, वृंहति vṛimhati, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वरहयति varhayati, but वृंहिता vṛimhitā. रंज् rañj, to tinge, may drop its nasal, even in the causative (i.e. before a vowel), if it means to sport; रजयति rajayati (Pāp. VI. 4, 24, vārt. 3, 4). The same root, like some others, drops its nasal before sārvaadhātuka affixes; रजति rajati, &c. (Pāp. VI. 4, 26). अंच् añch, if it means to worship, must retain its nasal (Pāp. VI. 4, 30) and take the intermediate इ i (Pāp. VII. 2, 53): अंचितः añchitāḥ, worshipped; otherwise अक्तः aktaḥ or अंचितः añchitāḥ, bent.

¹¹ Or संसित्वा sraṁsitvā.

Note—The verbs beginning with कुद् *kuḍ* (Dhātupāṭha 28, 73-108) do not strengthen their base, except before terminations which are marked by ऋ ऀ or ए ँ; कुद् *kuḍ*, to be bent, Fut. कुटिष्यति *kuṭishyāti*, Per. Fut. कुटिता *kuṭitā*, First Aor. अकुटीत् *akuṭīṭ* (Pāṇ. 1. 2, 1). विज् *viḥ*, to fear, never takes Guṇa before intermediate इ *i*; Per. Fut. विजिता *vijitā* (Pāṇ. 1. 2, 2). ऊर्णु *ūrṇu*, to cover, may do so optionally; ऊर्णुविता *ūrṇuvitā* or ऊर्णविता *ūrṇavitā* (Pāṇ. 1. 2, 3).

CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udātta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

Terminations of the First Aorist.

I.

First Form.

PARASMAIPADA.

ÂTMANEPADA.

इषं <i>isham</i>	इष्व <i>ishva</i>	इष्म <i>ishma</i>	इषि <i>ishi</i>	इष्वहि <i>ishvahi</i>	इष्महि <i>ishmahi</i>
ईः <i>īḥ</i>	इष्टं <i>ishṭam</i>	इष्ट <i>ishṭa</i>	इष्टाः <i>ishṭhāḥ</i>	इषायां <i>ishāthām</i>	इध्वं or इद्वं <i>idhvam or idhvam</i>
ईत् <i>īṭ</i>	इष्टां <i>ishṭām</i>	इषुः <i>ishuḥ</i>	इष्ट <i>ishṭa</i>	इषातां <i>ishātām</i>	इषत <i>ishata</i>

In this first set of terminations the intermediate इ *i* stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ *i*. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ *i*. (See § 332, 4, note.)

2.

Second Form.

PARASMAIPADA.

ÂTMANEPADA.

सं <i>sam</i>	स्व <i>sva</i>	स्म <i>sma</i>	सि <i>si</i>	स्वहि <i>svahi</i>	स्महि <i>smahi</i>
सीः <i>sīḥ</i>	{ स्तं <i>stam</i> or तं <i>tam</i> }	{ स्त <i>sta</i> or त <i>ta</i> }	{ स्याः <i>sthāḥ</i> or याः <i>thāḥ</i> }	सायां <i>sāthām</i>	{ ध्वं <i>dhvam</i> or द्वं <i>dhvam</i> }
सीत् <i>sīt</i>	{ स्तां <i>stām</i> or तां <i>tām</i> }	सुः <i>suḥ</i>	{ स्त <i>sta</i> or त <i>ta</i> }	सातां <i>sātām</i>	सत <i>sata</i>

3.

Third Form.

There are some verbs which add स् *s* to the end of the root before taking the terminations of the Aorist, and which after this स् *s*, employ the usual terminations with इ *i*, viz. इषं *isham*, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

सिषं <i>s-i-sham</i>	सिष्व <i>s-ishva</i>	सिष्म <i>s-ishma</i>
सीः <i>s-iḥ</i> (for सिषः <i>sish(a)ḥ</i>)	सिष्टं <i>s-ishtam</i>	सिष्ट <i>s-ishta</i>
सीत् <i>s-īt</i> (for सिषत् <i>sish(a)t</i>)	सिष्टां <i>s-ishtām</i>	सिषुः <i>s-ishuḥ</i>

4.

Fourth Form.

Lastly, there are some few verbs, ending in श् *ś*, ष् *sh*, ह् *h*, preceded by इ *i*, उ *u*, ऋ *ri*, which take the following terminations, without an intermediate इ *i* (*ksa*).

PARASMAIPADA.

ÂTMANEPADA.

सं <i>saṁ</i>	साव <i>sāva</i>	साम <i>sāma</i>	सि <i>si</i>	{ सावहि <i>sāvahi</i> or वहि <i>vahi</i>	सामहि <i>sāmahi</i>
सः <i>saḥ</i>	सतं <i>satam</i>	सत <i>sata</i>	{ सथाः <i>sathāḥ</i> or थाः <i>thāḥ</i>	साथां <i>sāthām</i>	{ सध्वं <i>sadhvam</i> or ध्वं <i>dhvam</i>
सत् <i>sat</i>	सतां <i>satām</i>	सन् <i>san</i>	{ सत <i>sata</i> or त <i>ta</i>	सातां <i>sātām</i>	संत <i>santa</i>

Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada*. लू *lū*, to cut, अलविषं *ālāvisham* (Pân. VII. 2, 1).

For final vowel, Guṇa in Âtmanepada. लू *lū*, अलविषि *ālavishi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and Âtm. बुध् *budh*, to know; Par. अबोधिषं *ābodhisham*; Âtm. अबोधिषि *ābodhishi*.

The vowel अ *a*, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant †. कण् *kaṇ*, to sound, अकाणिषं *ākāṇisham* or अकणिषं *akanisham* (Pân. VII. 2, 7); Âtm. अकणिषि *akanishi*.

* Except श्वि *śvi*, to swell, अश्वयीत् *asvayīt*; जागृ *jāgri*, to wake, अजागरीत् *ajāgarīt* (Pân. VII. 2, 5). ऊर्णु *ūrṇu*, to cover, may or may not take Vṛiddhi; और्णुवीत् *aurṇuvīt*, or और्णवीत् *aurṇvīt*, or और्णवीत् *aurṇvīt* (Pân. VII. 2, 6).

† Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the Parasmaipada; ज्वल् *jval*, to burn, अज्जालीत् *ājvalīt* (Pân. VII. 2, 2). Likewise वद् *vad*, to speak, and व्रज् *vraj*, to go (Pân. VII. 2, 3). Roots ending in ह् *h*, म् *m*, य् *y*, the roots क्षण् *kṣaṇ*, to hurt, श्वस् *śvas*, to breathe, and verbs of the Chur class, roots with technical ए *e*, do not take Vṛiddhi (Pân. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *āgrahīt*; स्यम् *syam*, to sound, अस्यमीत् *asyamīt*; व्यय् *vyay*, to throw, अव्ययीत् *avyayīt*; क्षण् *kṣaṇ*, to hurt, अक्षणीत् *ākṣaṇīt*; श्वस् *śvas*, to breathe, अश्वसीत् *asvasīt*; ऊनय् *ūnay*, to diminish, औनयीत् *āunayīt*; रग् *rag*, to suspect, अरगीत् *āragīt*. दीधी *dīdhi*, to shine, वेवी *verī*, to desire, and दरिद्रा *daridrā*, to be poor, drop their final vowels, according to the rules on intermediate इ *i*: दरिद्रा *daridrā*, अदरिद्रीत् *ādaridrīt*.

§ 349. No Guṇa takes place in desiderative bases. बुद् *budh*; Desid. बुबोधिषु *bubodhish*; Aor. अबुबोधिषि *ábubodhishisham*.

Intensives in य्य, if preceded by a consonant, *must*, certain denominatives in य्य *may*, drop their final य्य. If the intensive य्य is preceded by a vowel, य्य is left between the final vowel and the intermediate इ. भिद् *bhid*, to cut; Int. base वेभिद्य *bebhidy*; Aor. Âtm. अबेभिदिषि *ábebhidishi*. भू *bhū*, to be; Int. base बोभूय *bobhūy*; Aor. Âtm. अबोभूयिषि *ábo-bhūyishi*. Denom. base नमस्य *namasy*, to worship; Aor. अनमस्यिषं *ánamasy-isham* or अनममिषं *ánamas-isham*.

Special Rules for the Second Form of the First Aorist.

§ 350. Vṛiddhi in Parasmaipada. क्षिप् *kship*, अक्षिषं *ákshaip-sam*; शि *śi*, अशेषं *áśaisham* (Pân. VII. 2, 1); पच् *pach*, अपाक्षीत् *ápákshīt* (Pân. VII. 2, 3).

Guṇa in Âtmanepada, if the verb ends in इ, ई *ī*, उ, ऊ *ū* (not in चृ *ri*, Pân. I. 2, 12); otherwise no change of vowel. शि *śi*, अशेषि *áśeshi*; but क्षिप् *kship*, अक्षिप्सि *ákshipsi*; कृ *kṛi*, अकृषि *ákṛishi*. Final चृ *ri* becomes ईर *īr*.

§ 351. Terminations beginning with स्त् *st* or स्थ *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षैर् *ákshaip-tam*, 3. p. dual अक्षैर्तां *ákshaip-tām*, 2. p. plur. अक्षैर् *ákshaip-ta*, of क्षिप् *kship*; 2. p. sing. Âtm. अकृषाः *ákṛithāḥ*, 3. p. sing. अकृत *ákṛita*, of कृ *kṛi*, Âtm. But from मन्यते *mányate*, अमन्त *ámamsta*.

§ 352. The roots स्था *sthá*, to stand, दा *dá*, to give, धा *dhá*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *do*, to cut, change their final vowels into इ *i* before the terminations of the Âtmanepada (Pân. I. 2, 17). स्था *sthá*, उपास्थित *úpásthi-ta*; उपास्थितां *úpásthi-shátām*. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots मी *mī* (*mínāti*), to hurt, मि *mi* (*minoti*), to throw, and दी *dī*, Âtm., to decay, instead of taking Guṇa, change their final vowels into आ *á* in the Âtmanepada; and ली *lí*, to stick, does so optionally (Pân. VI. 1, 50-51)*. Thus from मी *mī* and मि *mi*, अमास्त *amásta*; from दी *dī*, अदास्त *adásta*; from ली *lí*, अलास्त *alásta* or अलेष्ट *aleshṭa*. In the Parasmaipada these verbs take the Third Form.

§ 354. हन् *han*, to kill, drops its nasal in the Âtmanepada (Pân. I. 2, 14); अहत *ahata*, अहसातां *ahasátām*, &c.

§ 355. गम् *gam*, to go, drops its nasal in the Âtmanepada optionally (Pân. I. 2, 13); अगत *agata* or अगन्त *agamsta*. The same rule applies to the benedictive Âtmanepada; गसीष्ट *gasishṭa* or गंसीष्ट *gaṁsishṭa*.

§ 356. यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings; उदयत् *udayata*, he divulged (Pân. I. 2, 15); उपायत् *upáyata*, he espoused, or उपायन्त *upáyamsta* (Pân. I. 2, 16).

* Prof. Weber (Kuhn's Beiträge, vol. VI. p. 102) blames Dr. Kellner for having admitted अमासिषम् *amásisham* and similar forms, and denies that these forms are authorised by Pāṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pân. VI. 1, 50. The substitution of आ *á* takes place wherever there would otherwise have been एच् *ech*, excepting in Sīt forms.

Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in आ *ā*, or in diphthongs which take आ *ā* as their substitute. This आ *ā* remains unchanged. In the Âtmanepada these verbs take the Second Form.

§ 358. The verbs मी *mī*, to hurt, मि *mi*, to throw, and ली *lī*, to stick, in taking this form, change likewise their final vowels into आ *ā*. Ex. अमासिषं *amāsisham*, I threw, and I hurt; अलासिषं *alāsisham* (or अलैषं *alāisham*). § 353.

§ 359. Three roots ending in म् *m* take this form; यम् *yam*, to hold, रम् *ram*, to rejoice, नम् *nam*, to bend, Aor. अयंसिषं *ayaंसisham*, &c. (Pāṇ. VII. 2, 73.)

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in श् *ś* (as to दृश् *drīś*, to see, cf. Pāṇ. III. 1, 47), ष् *śh*, स् *s*, ह् *h*, preceded by any vowel but अ, आ *ā*. They must be verbs which reject the intermediate इ *i*; § 332, 17-20; (Pāṇ. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root श्लिष् *ślish* takes this form only if it means to embrace (Pāṇ. III. 1, 46); अश्लिषत् *aślikshat*. Other verbs, such as पुष् *push* and शुष् *śush*, are specially excepted. (§ 366.)

§ 362. The roots दुह् *duh*, to milk, दिह् *dih*, to anoint, लिह् *lih*, to lick, गुह् *guh*, to hide (Pāṇ. VII. 3, 73), may take in the Âtmanepada

याः *thāh* instead of सथाः *sathāh*. वहि *vahi* instead of सावहि *sāvahi*.
त *ta* — सत *sata*. ध्वं *dhvam* — सध्वं *sadhvam*.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. दुह् *duh*; 2. p. sing. Âtm. अदुग्धाः *adugdhāh* or अधुक्षयाः *adhuksathāh*.

3. p. sing. Âtm. अदुग्ध *adugdha* or अधुक्षत *adhuksata*.

1. p. dual Âtm. अदुह्वहि *aduhvahi* or अधुक्षवहि *adhuksāvahi*.

2. p. plur. Âtm. अधुध्वं *adhugdhvam* or अधुक्षध्वं *adhuksadhvam*.

FIRST AORIST.

First Form,

with intermediate इ *i*.

a. Verbs ending in a vowel; लृ *lū*, to cut.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अलाविषं <i>ālāv-isham</i>	अलाविष्व <i>ālāv-ishva</i>	अलाविष्म <i>ālāv-ishma</i>
2. अलावीः <i>ālāv-īh</i>	अलाविष्टं <i>ālāv-ishṭam</i>	अलाविष्ट <i>ālāvi-shṭa</i>
3. अलावीत् <i>ālāv-it</i>	अलाविष्टां <i>ālāv-ishṭām</i>	अलाविषुः <i>ālāvi-shuḥ</i>

ÂTMANEPADA.

1. अलविषि <i>ālav-ishi</i>	अलविष्वहि <i>ālav-ishvahi</i>	अलविष्महि <i>ālav-ishmahi</i>
2. अलविष्टाः <i>ālav-ishṭhāh</i>	अलविषायां <i>ālav-ishāthām</i>	अलविध्वं <i>ālav-idhvam</i> or °द्धं <i>-ḍhvam</i>
3. अलविष्ट <i>ālav-ishṭa</i>	अलविषातां <i>ālav-ishātām</i>	अलविषत <i>ālav-ishata</i>

b. Verbs ending in consonants; बुध् *budh*, to know.

Guṇa in Parasmaipada and Âtmanepada.

PARASMAIPADA.

1. अबोधिषं <i>abodh-isham</i>	अबोधिष्व <i>abodh-ishva</i>	अबोधिष्म <i>abodh-ishma</i>
2. अबोधीः <i>abodh-iḥ</i>	अबोधिष्टं <i>abodh-ishṭam</i>	अबोधिष्ट <i>abodh-ishṭa</i>
3. अबोधीत् <i>abodh-it</i>	अबोधिष्टां <i>abodh-ishṭām</i>	अबोधिषुः <i>abodh-ishuḥ</i>

ÂTMANEPADA.

1. अबोधिषि <i>abodh-ishi</i>	अबोधिष्वहि <i>abodh-ishvahi</i>	अबोधिष्महि <i>abodh-ishmahi</i>
2. अबोधिष्ठाः <i>abodh-ishṭhāḥ</i>	अबोधिषायां <i>abodh-ishāthām</i>	अबोधिध्वं <i>abodh-idhvam</i>
3. अबोधिष्ट <i>abodh-ishṭa</i>	अबोधिषातां <i>abodh-ishātām</i>	अबोधिषत <i>abodh-ishata</i>

Second Form,

without intermediate इ i.

a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अक्षैषं <i>akshaip-sam</i>	अक्षैप्स्व <i>akshaip-sva</i>	अक्षैप्स्म <i>akshaip-sma</i>
2. अक्षैप्सीः <i>akshaip-sīḥ</i>	अक्षैप्तं <i>akshaip-tam</i> (§ 351)	अक्षैप्त <i>akshaip-ta</i>
3. अक्षैप्सीत् <i>akshaip-sit</i>	अक्षैप्तां <i>akshaip-tām</i>	अक्षैप्सुः <i>akshaip-suḥ</i>

ÂTMANEPADA.

1. अक्षिप्सि <i>akship-si</i>	अक्षिप्स्वहि <i>akship-svahi</i>	अक्षिप्स्महि <i>akship-smahi</i>
2. अक्षिप्स्याः <i>akship-thāḥ</i>	अक्षिप्सायां <i>akship-sāthām</i>	अक्षिभ्यं <i>akshib-dhvam</i>
3. अक्षिप्त <i>akship-ta</i>	अक्षिप्सातां <i>akship-sātām</i>	अक्षिप्तत <i>akship-sata</i>

b. Verbs ending in vowels (इ, ई, उ, ऊ); नी *nī*, to lead.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अनैषं <i>anaisham</i>	अनैष्व <i>anaishva</i>	अनैष्म <i>anaishma</i>
2. अनैषीः <i>anaishīḥ</i>	अनैष्टं <i>anaishṭam</i>	अनैष्ट <i>anaishṭa</i>
3. अनैषीत् <i>anaishīt</i>	अनैष्टां <i>anaishṭām</i>	अनैषुः <i>anaishuḥ</i>

ÂTMANEPADA.

1. अनेषि <i>aneshi</i>	अनेष्वहि <i>aneshvahi</i>	अनेष्महि <i>aneshmahi</i>
2. अनेष्ठाः <i>aneshṭhāḥ</i>	अनेषायां <i>aneshāthām</i>	अनेद्वं <i>anedhvam</i>
3. अनेष्ट <i>aneshṭa</i>	अनेषातां <i>aneshātām</i>	अनेषत <i>aneshata</i>

c. Verbs ending in च्च *ri*; कृ *kṛi*, to do.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अकार्षं <i>akārsham</i>	अकार्ष्व <i>akārshva</i>	अकार्ष्म <i>akārshma</i>
2. अकार्षीः <i>akārshīḥ</i>	अकार्ष्टं <i>akārshṭam</i>	अकार्ष्ट <i>akārshṭa</i>
3. अकार्षीत् <i>akārshīt</i>	अकार्ष्टां <i>akārshṭām</i>	अकार्षुः <i>akārshuḥ</i>

ÂTMANEPADA.

1. अकृषि <i>akṛishi</i>	अकृष्वहि <i>akṛishvahi</i>	अकृष्महि <i>akṛishmahi</i>
2. अकृषाः <i>akṛishāḥ</i>	अकृषायां <i>akṛishāthām</i>	अकृद्धं <i>akṛīdhvam</i>
3. अकृत <i>akṛita</i>	अकृषातां <i>akṛishātām</i>	अकृषत <i>akṛishata</i>

d. Verbs ending in आ *ā*; दा *dā*, to give.

Âtmanepada only; आ *ā* changed into इ *i*.

ÂTMANEPADA.

1. अदिषि <i>adishi</i>	अदिष्वहि <i>adishvahi</i>	अदिष्महि <i>adishmahi</i>
2. अदिषाः <i>adishāḥ</i>	अदिषायां <i>adishāthām</i>	अदिद्धं <i>adīdhvam</i>
3. अदित <i>adita</i>	अदिषातां <i>adishātām</i>	अदिषत <i>adishata</i>

e. Verbs ending in च्चु *ri*; स्तृ *strī*, to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ *i*.

In Âtmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pāṇ. VII. 2, 42.)

If इ *i* is inserted, then Guṇa (§ 348) and optionally lengthening of इ *i*. (§ 341.)

If इ *i* is not inserted, then च्चु *ri* changed to ईर *īr*. (§ 350.)

PARASMAIPADA.

अस्तारिषं *astārisham*, &c., like First Form.

First Form,
with इ *i*.

ÂTMANEPADA.
SINGULAR.

Second Form,
without इ *i*.

1. अस्तरिषि or अस्तरीषि <i>astarishi</i> or <i>astārishi</i>	अस्तीर्षि <i>astīrshi</i>
2. अस्तरिषाः or अस्तरीषाः <i>astarishāḥ</i> or <i>astārishāḥ</i>	अस्तीर्षाः <i>astīrshāḥ</i>
3. अस्तरिष्ट or अस्तरीष्ट <i>astarishṭa</i> or <i>astārishṭa</i>	अस्तीर्षत <i>astīrshata</i>

DUAL.

1. अस्तरिष्वहि or अस्तरीष्वहि <i>astarishvahi</i> or <i>astārishvahi</i>	अस्तीर्ष्वहि <i>astīrshvahi</i>
2. अस्तरिषायां or अस्तरीषायां <i>astarishāthām</i> or <i>astārishāthām</i>	अस्तीर्षायां <i>astīrshāthām</i>
3. अस्तरिषातां or अस्तरीषातां <i>astarishātām</i> or <i>astārishātām</i>	अस्तीर्षातां <i>astīrshātām</i>

PLURAL.

1. अस्तरिष्महि or अस्तरीष्महि <i>astarishmahi</i> or <i>astārishmahi</i>	अस्तीर्ष्महि <i>astīrshmahi</i>
2. अस्तरिध्वं ^० or अस्तरीध्वं ^० <i>astarīdhvam</i> or <i>astārīdhvam</i>	अस्तीर्द्ध्वं <i>astīrīdhvam</i>
3. अस्तरिषत or अस्तरीषत <i>astarishata</i> or <i>astārishata</i>	अस्तीर्षत <i>astīrshata</i>

f. Verbs with penultimate च्चु *ri*; सृज् *srij*, to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अस्राक्षं <i>asrāksham</i>	अस्राक्ष <i>asrākshva</i>	अस्राक्ष्म <i>asrākshma</i>
2. अस्राक्षीः <i>asrākshīḥ</i>	अस्राष्टं <i>asrāshṭam</i>	अस्राष्ट <i>asrāshṭa</i>
3. अस्राक्षीत् <i>asrākshīt</i>	अस्राष्टां <i>asrāshṭām</i>	अस्राष्टुः <i>asrākshuḥ</i>

ÂTMANEPADA.

1. असृक्षि <i>asṛikshi</i>	असृक्ष्वहि <i>asṛikshvahi</i>	असृक्ष्महि <i>asṛikshmahi</i>
2. असृष्टाः <i>asṛishṭāḥ</i>	असृष्टायां <i>asṛikshāthām</i>	असृद्धं <i>asṛīdhvam</i>
3. असृष्ट <i>asṛishṭa</i>	असृष्टातां <i>asṛikshātām</i>	असृक्षत <i>asṛikshata</i>

g. Verbs ending in ह् h; दह् dah, to burn.

PARASMAIPADA.

1. अधाक्षं adhāksham	अधाक्ष adhākshva	अधाक्ष adhākshma
2. अधाक्षीः adhākshīḥ	अदाग्धं adāgdham	अदाग्ध adāgdha
3. अधाक्षीत् adhākshīt	अदाग्धां adāgdhām	अधाक्षुः adhākshuh

ĀTMANEPADA.

1. अधक्षि adhakshi	अधक्षहि adhakshvahi	अधक्षमहि adhakshmahi
2. अदग्धाः adagdhāḥ	अधक्षायां adhakshāthām	अधग्ध्वं adhagdhvam
3. अदग्ध adagdha	अधक्षातां adhakshātām	अधक्षत adhakshata

FIRST AORIST.

Third Form.

PARASMAIPADA ONLY.

या yā, to go.

1. अयासिषं ayāsisham	अयासिष्व ayāsishva	अयासिष्म ayāsishma
2. अयासीः ayāsīḥ	अयासिष्टं ayāsishṭam	अयासिष्ट ayāsishṭa
3. अयासीत् ayāsīt	अयासिष्टां ayāsishṭām	अयासिषुः ayāsishuh

नम् nam, to bend.

1. अनंसिषं anānsisham	अनंसिष्व anānsishva	अनंसिष्म anānsishma
2. अनंसीः anānsīḥ	अनंसिष्टं anānsishṭam	अनंसिष्ट anānsishṭa
3. अनंसीत् anānsīt	अनंसिष्टां anānsishṭām	अनंसिषुः anānsishuh

FIRST AORIST.

Fourth Form.

दिश् diś, to show.

PARASMAIPADA.

1. अदिक्षं adiksham	अदिक्षाव adikshāva	अदिक्षाम adikshāma
2. अदिक्षः adikshaḥ	अदिक्षतं adikshatam	अदिक्षत adikshata
3. अदिक्षत् adikshat	अदिक्षतां adikshatām	अदिक्षन् adikshan

ĀTMANEPADA.

1. अदिक्षि adikshi	अदिक्षावहि adikshāvahi	अदिक्षामहि adikshāmahi
2. अदिक्षयाः adikshathāḥ	अदिक्षायां adikshāthām	अदिक्ष्वं adikshadhvam
3. अदिक्षत adikshata	अदिक्षातां adikshātām	अदिक्षन्त adikshanta

गुह् guh, to hide.

PARASMAIPADA.

1. अघुक्षं aghuksham	अघुक्षाव aghukshāva	अघुक्षाम aghukshāma
2. अघुक्षः aghukshaḥ	अघुक्षतं aghukshatam	अघुक्षत aghukshata
3. अघुक्षत् aghukshat	अघुक्षतां aghukshatām	अघुक्षन् aghukshan

ÂTMANEPADA.

1. अघुक्षि *aghukshi* अघुक्षावहि *aghukshāvahi* or अगुहहि *aguhvahi* अघुक्षामहि *aghukshāmahi*
 2. अघुक्षयाः *aghukshathāḥ* or अगूढाः *agūdhāḥ* अघुक्षायां *aghukshāthām* अघुक्षध्वं or अघूदं ¹
 3. अघुक्षत *aghukshata* or अगूढ *agūḍha* अघुक्षातां *aghukshātām* अघुक्षन्त *aghukshanta*

It may also follow the First Form, अगूहिषं *agūhisham* and अगूहिषि *agūhishi*.
 (§ 337, I. 1.)

लिह् *lih*, to smear.

PARASMAIPADA.

- | | | |
|------------------------------|-------------------------------|----------------------------|
| 1. अलिक्षं <i>alikhsham</i> | अलिक्षाव <i>alikhshāva</i> | अलिक्षाम <i>alikhshāma</i> |
| 2. अलिक्षः <i>alikhshah</i> | अलिक्षन्तं <i>alikhshatam</i> | अलिक्षत <i>alikhshata</i> |
| 3. अलिक्षन् <i>alikhshat</i> | अलिक्षन्तं <i>alikhshātām</i> | अलिक्षन् <i>alikhshan</i> |

ÂTMANEPADA.

1. अलिक्षि *alikhshi* अलिक्षावहि *alikhshāvahi* or अलिहहि *alihvahi* अलिक्षामहि *alikhshāmahi*
 2. अलिक्षयाः *alikhshathāḥ* or अलीढाः *alīḍhāḥ* अलिक्षायां *alikhshāthām* अलिक्षध्वं or अलीदं ²
 3. अलिक्षत *alikhshata* or अलीढ *alīḍha* अलिक्षातां *alikhshātām* अलिक्षन्त *alikhshanta*

दुह् *duh*, to milk.

PARASMAIPADA.

अधुक्षं *adhuksam*, &c.

ÂTMANEPADA.

1. अधुक्षि *adhuksshi* अधुक्षावहि *adhuksshāvahi* or अदुहहि *aduhvahi* अधुक्षामहि *adhuksshāmahi*
 2. अधुक्षयाः *adhuksshathāḥ* or अदुग्धाः *adugdhāḥ* अधुक्षायां *adhuksshāthām* अधुक्षध्वं or अधुग्धं ³
 3. अधुक्षत *adhuksshata* or अदुग्ध *adugdha* अधुक्षातां *adhuksshātām* अधुक्षन्त *adhuksshanta*

दिह् *dih*, to anoint.

PARASMAIPADA.

अधिक्षं *adhiksham*, &c.

ÂTMANEPADA.

- | | | |
|---------------------------------------|-----------------------------------|------------------------------------|
| 1. अधिक्षि <i>adhikshi</i> | अधिक्षावहि or अदिहहि ⁴ | अधिक्षामहि <i>adhikshāmahi</i> |
| 2. अधिक्षयाः or अदिग्धाः ⁵ | अधिक्षायां <i>adhikshāthām</i> | अधिक्षध्वं or अधिग्धं ⁶ |
| 3. अधिक्षत or अदिग्ध ⁷ | अधिक्षातां <i>adhikshātām</i> | अधिक्षन्त <i>adhikshanta</i> |

SECOND AORIST.

First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in अ *a*, like those of the Tud form.

¹ *aghukshadhvam* or *aghūdhvam*.

³ *adhuksshadhvam* or *adhugdhvam*.

⁵ *adhikshathāḥ* or *adigdhāḥ*.

⁷ *adhikshata* or *adigdha*.

² *alikhshadhvam* or *alīdhvam*.

⁴ *adhikshāvahi* or *adihvahi*.

⁶ *adhikshadhvam* or *adhigdhvam*.

सिच् *sich*, to sprinkle. Pres. सिंचामि *siñchāmi*; Impf. असिंचं *asiñcham*.

PARASMAIPADA.

1. असिंचं <i>asicham</i>	असिचाव <i>asichāva</i>	असिचाम <i>asichāma</i>
2. असिचः <i>asichah</i>	असिचतं <i>asichatam</i>	असिचत <i>asichata</i>
3. असिचत् <i>asichat</i>	असिचतां <i>asichatām</i>	असिचन् <i>asichan</i>

ÂTMANEPADA.

1. असिचे <i>asiche</i>	असिचावहि <i>asichāvahi</i>	असिचामहि <i>asichāmahi</i>
2. असिचयाः <i>asichathāh</i>	असिचेयां <i>asichethām</i>	असिचध्वं <i>asichadhvam</i>
3. असिचत <i>asichata</i>	असिचेतां <i>asichetām</i>	असिचन्त <i>asichanta</i>

हे *hve*, to call. Pres. ह्यामि *hvyāmi*; Impf. अह्वयं *ahvayam*; General base हू *hū*.

PARASMAIPADA.

1. अह्वं <i>ahvam</i>	अह्वाव <i>ahvāva</i>	अह्वाम <i>ahvāma</i>
2. अह्वः <i>ahvah</i>	अह्वतं <i>ahvatam</i>	अह्वत <i>ahvata</i>
3. अह्वत् <i>ahvat</i>	अह्वतां <i>ahvatām</i>	अह्वन् <i>ahvan</i>

ÂTMANEPADA.

1. अह्वे <i>ahve</i>	अह्वावहि <i>ahvāvahi</i>	अह्वामहि <i>ahvāmahi</i>
2. अह्वयाः <i>ahvathāh</i>	अह्वेयां <i>ahvethām</i>	अह्वध्वं <i>ahvadhvam</i>
3. अह्वत <i>ahvata</i>	अह्वेतां <i>ahvetām</i>	अह्वन्त <i>ahvanta</i>

§ 364. Roots ending in आ *ā*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in अ *a*: हे *hve* substitutes ह *hva*, Aor. अह्वं *ahvam*; श्वि *śvi* substitutes श्व *śva*, Aor. अश्वं *aśvam*. Roots ending in च् *ṛi*, and the root दृश् *drīś*, to see, take Guṇa (Pân. VII. 4, 16), and then form a base ending in short अ *a*: सृश् *sṛi*, to go, असरत् *asarat*; दृश् *drīś*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कन्द *skand*, to step, अस्कदं *askadam*.

§ 366. Irregular forms are, अवोचं *avocham*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अववचं *avavacham*); अपप्तं *apaptam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपपतं *apapatam*); अनेशं *aneśam*, I perished, Kâś. on Pân. VI. 4, 120 (possibly for अननशं *ananaśam*); अशिषं *aśiṣam*, I ordered, from शास् *śās*; आस्थं *āstham*, I threw, from अस् *as*. (Pân. VII. 4, 17.)

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्थं *āstham*), वच् *vach*, to speak (अवोचं *avocham*), ख्या *khyā*, to speak (अख्यं *akhyam*), if the agent is implied. (Pân. III. 1, 52.)

लिप् *lip*, to paint, सिच् *sich*, to sprinkle, हे *hve*, to call (irregularly अह्वं *ahvam*), in Par., and optionally in Âtm. (Pân. III. 1, 53, 54). Par. अलिपत् *alipat*, Âtm. अलिपत *alipata* or अलिप्त *alipta*.

The verbs classed as पुषादि *pushādi*, beginning with पुष् *push* (Dh. P. 26, 73-136), द्युतादि *dyutādi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical लृ *li*, in the Parasmaipada. (Pân. III. 1, 55.)

The verbs **सृ** *sri*, to go, **शास्** *śās*, to order, and **चृ** *ri*, to go (**चारे** *āram*), in Par. and Âtm. (Pân. III. 1, 56.)

Optionally, verbs technically marked by **इर** *ir*, but in the Parasmaipada only (Pân. III. 1, 57). **अभिदत्** *abhidat* or **अभैत्सीत्** *abhaisit*.

Optionally, **जृ** *jri*, to fail, **स्तम्** *stambh*, to stiffen (**अस्तम्भत्** *astambhat* or **अस्तम्भीत्** *astambhât*), **मुच्** *mruch*, to go (**अमुचत्** *amruchat* or **अमोचीत्** *amrochât*), **मुच्** *mluch*, to go, **गुच्** *gruch*, to steal, **ग्लुच्** *gluch*, to steal, **ग्लुञ्च्** *gluñch*, to go (**अग्लुचत्** *agluchat* or **अग्लुञ्चीत्** *agluñchât*), **श्रि** *śri*, to grow (irregularly **अश्वत्** *āsvat*), but in the Parasmaipada only. (Pân. III. 1, 58.)

§ 368. There are a few verbs, ending in **आ** *ā*, **ए** *e*, **ओ** *o*, which take this form of the second aorist in the Parasmaipada; also **भू** *bhū*, to be. They retain throughout the long final vowel, except before the **उः** *uḥ* of the 3rd pers. plur., before which the final **आ** *ā* is rejected. In the Âtmanepada these verbs in **आ** *ā* take the Second Form of the first aorist, and change **आ** *ā* to **इ** *i*.

दा *dā*, to give. Pres. **ददामि** *dadāmi*; Impf. **अददां** *adadām*.

PARASMAIPADA.

1. अदां <i>adām</i>	अदाव <i>adāva</i>	अदाम <i>adāma</i>
2. अदाः <i>adāḥ</i>	अदातं <i>adātām</i>	अदात <i>adāta</i>
3. अदात् <i>adāt</i>	अदातां <i>adātām</i>	अदुः <i>aduḥ</i>

भू *bhū*, to be. Pres. **भवामि** *bhavāmi*; Impf. **अभवं** *abhavam*.

PARASMAIPADA.

1. अभूवं <i>abhūvam</i> *	अभूव <i>abhūva</i>	अभूम <i>abhūma</i>
2. अभूः <i>abhūḥ</i>	अभूतं <i>abhūtām</i>	अभूत <i>abhūta</i>
3. अभूत् <i>abhūt</i>	अभूतां <i>abhūtām</i>	अभूवन् <i>abhūvan</i>

Verbs which take this form are,

गा *gā*, to go; **दा** *dā*, to give; **धा** *dhā*, to place; **पा** *pā*, to drink; **स्था** *sthā*, to stand; **दे** *de*, to guard; **दो** *do*, to cut; **भू** *bhū*, to be. (Pân. II. 4, 77.)

Optionally, **घ्रा** *ghrā*, to smell; **धे** *dhe*, to drink; **शो** *śo*, to sharpen; **छो** *chho*, to cut; **सो** *so*, to destroy. (Pân. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in **न्** *n* or **ण्** *ṇ* may form the 2nd and 3rd pers. sing. Âtm. in **पाः** *thāḥ* and **ता** *ta*, before which the final nasal is rejected. **तन्** *tan*, to stretch; Aor. **अतनिष्ट** *atanishṭa* or **अतत** *atata*; **अतनिष्ठाः** *atanishṭhāḥ* or **अतपाः** *atathāḥ* (Pân. II. 4, 79). These forms might be considered as irregular Âtmanepada forms of the second aorist, or of the first aorist II, with loss of initial **स्** *s*.

Second or Reduplicated Form of the Second Aorist.

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in **अय** *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.

§ 371. The primitive verbs which take this form are,

अ॒ग्नि॒ *śri*, to go, द्रु॒ *dru*, to run, सु॒ *sru*, to flow, क॒म् *kam*, to love (Pāṇ. III. 1, 48), if expressing the agent. Ex. अ॒ग्नि॒श्रियत् *asīśriyat*.

Optionally, अ॒ग्नि॒ *śvi*, to grow, धे॒ *dhe*, to suck (Pāṇ. III. 1, 49), if expressing the agent.

Ex. अ॒दधत् *adadhat*, § 364, (or अ॒धात् *adhāt* or अ॒धासीत् *adhāst*.)

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अ॒ग्नि॒श्रियत् *asīśriyat*, he went. अ॒दुद्रुवत् *adudruvat*, he ran. अ॒सुस्रुवत् *asusruvat*, he flowed.

अ॒चक॒मत् *achakamat*, he loved. अ॒दधत् *adadhat*, he sucked. अ॒ग्नि॒श्रियत् *asīśriyat*, he grew; also Sec. Aor. अ॒श्रयत् *asvat* and First Aor. अ॒श्रयीत् *asvayīt* (Pāṇ. III. 1, 49).

ह॒ *hve*, to call, forms its Aor. Caus. अ॒जूह॒वत् *ajūhavat* (Pāṇ. VI. 1, 32).

§ 372. The verbs in अ॒य् *ay* drop अ॒य् *ay*, and (with certain exceptions*) reduce their Guṇa and Vṛiddhi vowels to the simple base vowels: आ *ā* to अ *ā*; ए *e* to इ *i*; ओ *o* to उ *u*; अ॒र्, अ॒र् *ār*, to च॒ *ri*; ई॒ *īr* to च॒ *ri*. (Pāṇ. VII. 4, 7.)

Thus मा॒दयति *mādayati* would become म॒द् *mad*, (Aor. अ॒मीम॒दं *amīmadam*.)

भे॒दयति *bhedayati* — — भि॒द् *bhid*, (Aor. अ॒बीभि॒दं *abībbhidam*.)

मो॒दयति *modayati* — — मु॒द् *mud*, (Aor. अ॒मूमु॒दं *amūmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process, आ॒ *ā*, ई॒ *ī*, ए॒ *e*, ऐ॒ *ai*, ऊ॒ *ū*, औ॒ *au* are represented in the reduplicative syllable by अ॒ *ā*, इ॒ *i*, उ॒ *u*, उ॒ *ū*, उ॒ *ū*.

मा॒लयति *mālayati*, अ॒ममा॒लं *amamālam*. टी॒कयति *īkayati*, अ॒टि॒टी॒कं *atīīkām*.

लो॒कयति *lokayati*, अ॒लु॒लो॒कं *alulokam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, च॒ *ri*. Here the tendency is to make the reduplicated base, with the augment, either — — or — —. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amūmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakshat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the

* These exceptional verbs are (Pāṇ. VII. 4, 2, 3),

Certain denominatives: From मा॒ला *mālā*, a garland, is formed the denominative मा॒लयति *mālayati*, Red. Aor. अ॒ममा॒लत् *amamālat*; शा॒स् *śās*, Caus. शा॒सयति *śāsayati*, he punishes, Red. Aor. अ॒शशा॒सत् *aśaśāsat*.

Those with technical च॒ *ri*: बा॒ध् *bādḥ*, to hurt; Caus. बा॒धयति *bādhayati*; Aor. अ॒वबा॒धत् *ababādhat*.

भ्रा॒ज् *bhrāj*, to shine, भा॒स् *bhās*, to shine, भा॒ष् *bhāsh*, to speak, दी॒प् *dīp*, to lighten, जी॒व् *jīv*, to live, मी॒ल् *mīl*, to meet, पी॒ड् *pīḍ*, to vex, shorten their vowel optionally. Ex. भ्रा॒ज् *bhrāj*; अ॒वभ्रा॒जत् *ababhṛājat* or अ॒बिभ्रा॒जत् *abibhṛajat* (§ 374).

† वे॒ष्टय् *vesṭay*, to surround, चे॒ष्टय् *chesṭay*, to move, take either इ *i* or अ *a* in the reduplicative syllable; अ॒ववे॒ष्टत् *avavesṭat* or अ॒विवे॒ष्टत् *avivesṭat*. द्यो॒तय् *dyotay*, to lighten, takes इ *i*; अ॒दिद्यु॒तत् *adidyutat*.

long vowel (*achuchyutat*, not *achúchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, चृ *ri* are represented in the reduplicative syllable by अ *a* or इ *i*, इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

Second or Reduplicated Form of the Second Aorist.

I. ७ - ७.

पच् *pach*, to cook, पाचयति *pácháyati*; अपीपचत् *ápípachat* *.

भिद् *bhid*, to cut, भेदयति *bhedáyati*; अबीभिदत् *ábibhidat*.

मुद् *mud*, to rejoice, मोदयति *modáyati*; अममुदत् *ámámudat*.

वृत् *vrit*, to exist, वर्तयति *vartáyati*; अवीवृत् *ávívritat*.

मृज् *mrij*, to cleanse, मार्जयति *márjáyati*; अमीमृजत् *ámímrijat*.

कृत् *krít*, to praise, कीर्तयति *kértáyati*; अचीकृतत् *áchikrítat* †.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyájáyati*; अतित्यजत् *átityajat*.

भ्राज् *bhráj*, to shine, भ्राजयति *bhrájáyati*; अबिभ्राजत् *ábibhrajat*.

क्षिप् *kship*, to throw, क्षेपयति *kshepáyati*; अचिक्षिपत् *áchikshipat*.

च्युत् *chyut*, to fall, च्योतयति *chyotáyati*; अचुच्युत् *áchuchyutat*.

खृ *svri*, to sound, स्वारयति *sváráyati*; असिखरत् *ásisvarat*.

2. ७ ७ -.

रक्ष् *raksh*, to protect, रक्षयति *raksháyati*; अररक्षत् *áarakshat* †.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhiksháyati*; अबिभिक्षत् *ábibhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रच्छ् *prachh*, to ask, प्रच्छयति *prachcháyati*; अपप्रच्छत् *ápaprachchhat*.

स्कन्द् *skand*, to step, स्कन्दयति *skandáyati*; अचस्कन्दत् *áchaskandat*.

§ 377. Roots with radical चृ *ri* or च्चृ *ri*, followed by a consonant, may optionally take the ७ - ७ or ७ ७ - forms.

* गणय् *ganáy* and कथय् *katháy* take ई *i* or अ *a* optionally; अजीगणत् *ájigaṇat* or अजगणत् *ájagaṇat*.

† The following verbs take अ *a* instead of इ *i* or ई *i* in the reduplicative syllable of the aorist in the causative:

स्मृ *smri*, दृ *drí*, त्वृ *tvar*, प्रथ् *prath*, मृद् *mrád*, स्तृ *strí*, स्पृज् *spas*.

स्मृ *smri*; Caus. स्मारयति *smáráyati*; Aor. असस्मरत् *ásasmarat*.

The same verbs which, as will be shown hereafter (§ 474), reduplicate अव् *av*, (the Guṇa of उ, ऊ *ú*), in the desiderative by उ *u*, take उ *u* instead of इ *i* in the reduplicated aorist:

नुनु *nu*; Caus. नावयति *náváyati*; Des. नुनावयिषति *núnávayishati*; Aor. of Caus. अनूनवं *ánúnavam*.

† Radical अ *a* is reduplicated by अ *a* if the root ends in a double consonant.

वृत् *vrít*, to be, वर्तयति *varṭáyati*; अवीवृतत् *ávrīritat* or अववर्तत् *ávavartat*. (Pāṇ. VII. 4, 7.)
 मृज् *mṛij*, to cleanse, मार्जयति *mārjáyati*; अमीमृजत् *ámīmrijat* or अममार्जत् *ámamārvat*.
 कृत् *krít*, to praise, कीर्तयति *kīrtáyati*; अचीकृतत् *áchīkrītat* or अचिकीर्तत् *áchikīrtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *aś* forms the Caus. आशय् *ášáy*. This after throwing off अय् *ay*, and shortening the vowel, becomes अश् *aś*; this reduplicated, अशिश् *aś-is*; and lastly, with augment and termination, आशिश् *áš-is-am*.

In the same manner, आर्चिच् *árchicham*, औञ्जिज् *áuñjijam*, &c. (§ 476.)

§ 379. Are slightly irregular :

पा *pá*, to drink, which forms its causal aorist as अपीपत् *ápīpyat* (instead of अपीपयत् *ápīpayat*). Pāṇ. VII. 4, 4.

स्था *sthá*, to stand, which forms its causal aorist as अतिष्ठपत् *átishṭhipat* (instead of अतिष्ठयत् *átishṭhayat*).

घ्रा *ghrá*, to smell, which forms its causal aorist as अजिघ्रपत् *ájighripat* or अजिघ्रयत् *ájighrayat*.

REDUPLICATED AORIST.

PARASMAIPADA.

1. अशिश्त्रयम् <i>ášishrayam</i>	अशिश्त्रयाव <i>ášishrayáva</i>	अशिश्त्रयाम् <i>ášishrayāma</i>
2. अशिश्त्रयः <i>ášishrayaḥ</i>	अशिश्त्रयतम् <i>ášishrayatam</i>	अशिश्त्रयत <i>ášishrayata</i>
3. अशिश्त्रयत् <i>ášishrayat</i>	अशिश्त्रयताम् <i>ášishrayatām</i>	अशिश्त्रयन् <i>ášishrayan</i>

ĀTMANEPAIDA.

1. अशिश्त्रये <i>ášishraye</i>	अशिश्त्रयावहि <i>ášishrayāvahi</i>	अशिश्त्रयामहि <i>ášishrayāmahi</i>
2. अशिश्त्रयथाः <i>ášishrayathāḥ</i>	अशिश्त्रयेथां <i>ášishrayethām</i>	अशिश्त्रयध्वं <i>ášishrayadhvam</i>
3. अशिश्त्रयत <i>ášishrayata</i>	अशिश्त्रयेतां <i>ášishrayetām</i>	अशिश्त्रयन्त <i>ášishrayanta</i>

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् *m*, and roots ending in आ *á*.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are

indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381.

Terminations.

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. इष्यामि <i>ishyāmi</i>	इष्यावः <i>ishyāvaḥ</i>	इष्यामः <i>ishyāmaḥ</i>
2. इष्यसि <i>ishyāsi</i>	इष्यथः <i>ishyāthaḥ</i>	इष्यथ <i>ishyātha</i>
3. इष्यति <i>ishyāti</i>	इष्यतः <i>ishyātaḥ</i>	इष्यन्ति <i>ishyānti</i>

ĀTMANEPADA.

1. इष्ये <i>ishyē</i>	इष्यावहे <i>ishyāvahe</i>	इष्यामहे <i>ishyāmahe</i>
2. इष्यसे <i>ishyāse</i>	इष्येथे <i>ishyēthe</i>	इष्यध्वे <i>ishyādhwē</i>
3. इष्यते <i>ishyāte</i>	इष्येते <i>ishyēte</i>	इष्यन्ते <i>ishyānte</i>

The cases in which the इ *i* of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *ī*, see § 340. On the change of ष *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Ātm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyāmi*) and § 345 (*mārkschyāmi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to आ *ā*; गै *gai*, to गायामि *gāsyāmi*, &c.
2. Final इ *i* and ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi* and ॠ *ṛī*, take गुण *Guṇa*; जि *ji*, to conquer, जेष्यामि *jeshyāmi*; भू *bhū*, भविष्यामि *bhavishyāmi*; कृ *kṛi*, करिष्यामि *karishyāmi*; दृ *drī*, to tear, दरिष्यामि *darishyāmi* or दरीष्यामि *darīshyāmi*. There are the usual exceptions, कू *kū*, to sound, कुविष्यामि *kuvishyāmi*. (§ 345, note.)
3. Penultimate इ *i*, उ *u*, ऋ *ṛi*, prosodially short, take गुण *Guṇa*; ॠ *ṛī* becomes ईर *īr*; बुध् *budh*, बोधिष्यामि *bodhishyāmi*; भिद् *bhid*, भेत्यति *bhetsyāti*.

बुध् *budh*, to know,
with intermediate इ i.

PARASMAIPADA.

SINGULAR.

1. बोधिष्यामि *bodhishyāmi*
2. बोधिष्यसि *bodhishyāsi*
3. बोधिष्यति *bodhishyāti*

DUAL.

- बोधिष्यावः *bodhishyāvaḥ*
- बोधिष्यथः *bodhishyāthaḥ*
- बोधिष्यतः *bodhishyātāḥ*

PLURAL.

- बोधिष्यामः *bodhishyāmaḥ*
- बोधिष्यथ *bodhishyātha*
- बोधिष्यन्ति *bodhishyānti*

ÂTMANEPADA.

1. बोधिष्ये *bodhishyē*
2. बोधिष्यसे *bodhishyāse*
3. बोधिष्यते *bodhishyāte*

- बोधिष्यावहे *bodhishyāvahe*
- बोधिष्येथे *bodhishyēthe*
- बोधिष्येते *bodhishyēte*

- बोधिष्यामहे *bodhishyāmahe*
- बोधिष्यध्वे *bodhishyādhwē*
- बोधिष्यन्ते *bodhishyānte*

इ i, to go,
without intermediate इ i.

PARASMAIPADA.

1. एष्यामि *eshyāmi*
2. एष्यसि *eshyāsi*
3. एष्यति *eshyāti*

- एष्यावः *eshyāvaḥ*
- एष्यथः *eshyāthaḥ*
- एष्यतः *eshyātāḥ*

- एष्यामः *eshyāmaḥ*
- एष्यथ *eshyātha*
- एष्यन्ति *eshyānti*

ÂTMANEPADA.

1. एष्ये *eshyē*
2. एष्यसे *eshyāse*
3. एष्यते *eshyāte*

- एष्यावहे *eshyāvahe*
- एष्येथे *eshyēthe*
- एष्येते *eshyēte*

- एष्यामहे *eshyāmahe*
- एष्यध्वे *eshyādhwē*
- एष्यन्ते *eshyānte*

Conditional.

§ 383. The future is changed into the conditional by the same process by which a present of the Tud class is changed into an imperfect.

बुध् *budh*, to know,
with intermediate इ i.

PARASMAIPADA.

SINGULAR.

1. अबोधिष्याम *ābodhishyam*
2. अबोधिष्यः *ābodhishyaḥ*
3. अबोधिष्यत् *ābodhishyat*

DUAL.

- अबोधिष्याव *ābodhishyāva*
- अबोधिष्यतं *ābodhishyatam*
- अबोधिष्यतां *ābodhishyatām*

PLURAL.

- अबोधिष्याम *ābodhishyāma*
- अबोधिष्यत *ābodhishyata*
- अबोधिष्यन् *ābodhishyan*

ÂTMANEPADA.

1. अबोधिष्ये *ābodhishye*
2. अबोधिष्यथाः *ābodhishyathāḥ*
3. अबोधिष्यत *ābodhishyata*

- अबोधिष्यावहि *ābodhishyāvahi*
- अबोधिष्येथां *ābodhishyethām*
- अबोधिष्येतां *ābodhishyetām*

- अबोधिष्यामहि *ābodhishyāmahi*
- अबोधिष्यध्वं *ābodhishyadhvam*
- अबोधिष्यन्त *ābodhishyanta*

इ i,

without intermediate इ i.

PARASMAIPADA.

1. ऐष्याम *aishyam*
2. ऐष्यः *aishyaḥ*
3. ऐष्यत् *aishyat*

- ऐष्याव *aishyāva*
- ऐष्यतं *aishyatam*
- ऐष्यतां *aishyatām*

- ऐष्याम *aishyāma*
- ऐष्यत *aishyata*
- ऐष्यन् *aishyan*

ÂTMANEPADA.

1. ऐष्ये <i>aishye</i>	ऐष्यावहि <i>aishyāvahi</i>	ऐष्यामहि <i>aishyāmahi</i>
2. ऐष्यथाः <i>aishyathāḥ</i>	ऐष्येथां <i>aishyethām</i>	ऐष्यध्वं <i>aishyadhvam</i>
3. ऐष्यत <i>aishyata</i>	ऐष्येतां <i>aishyetaṁ</i>	ऐष्यंत <i>aishyanta</i>

Periphrastic Future.

§ 384. The terminations are,

PARASMAIPADA.

1. इतास्मि <i>itāsmi</i>	इतास्वः <i>itāsvaḥ</i>	इतास्मः <i>itāsmāḥ</i>
2. इतासि <i>itāsi</i>	इतास्यः <i>itāsthaḥ</i>	इतास्य <i>itāstha</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itāraḥ</i>

ÂTMANEPADA.

1. इताहे <i>itāhe</i>	इतास्वहे <i>itāsvahe</i>	इतास्महे <i>itāsmāhe</i>
2. इतासे <i>itāse</i>	इतासाथे <i>itāsāthe</i>	इताध्वे <i>itādhve</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itāraḥ</i>

These terminations are clearly compounded of ता *tā* (base तृ *tri*), the common suffix for forming *nomina agentis*, and the auxiliary verb अस् *as*, to be. There is, however, with regard to ता *tā*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ *i* or ई *ī*, see § 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् *budh*, to know,
with intermediate इ *i*.

PARASMAIPADA.

SINGULAR.

1. बोधितास्मि *bodhitāsmi*
2. बोधितासि *bodhitāsi*
3. बोधिता *bodhitā*

DUAL.

1. बोधितास्वः *bodhitāsvaḥ*
2. बोधितास्यः *bodhitāsthaḥ*
3. बोधितारौ *bodhitārau*

PLURAL.

1. बोधितास्मः *bodhitāsmāḥ*
2. बोधितास्य *bodhitāstha*
3. बोधितारः *bodhitāraḥ*

ÂTMANEPADA.

- | | | |
|------------------------------|---------------------------------|---------------------------------|
| 1. बोधिताहे <i>bodhitāhe</i> | बोधितास्वहे <i>bodhitāsvahe</i> | बोधितास्महे <i>bodhitāsmāhe</i> |
| 2. बोधितासे <i>bodhitāse</i> | बोधितासाथे <i>bodhitāsāthe</i> | बोधिताध्वे <i>bodhitādhve</i> |
| 3. बोधिता <i>bodhitā</i> | बोधितारौ <i>bodhitārau</i> | बोधितारः <i>bodhitāraḥ</i> |

इ *i*,

without intermediate इ *i*.

PARASMAIPADA.

- | | | |
|--------------------------|-------------------------|------------------------|
| 1. एतास्मि <i>etāsmi</i> | एतास्वः <i>etāsvaḥ</i> | एतास्मः <i>etāsmāḥ</i> |
| 2. एतासि <i>etāsi</i> | एतास्यः <i>etāsthaḥ</i> | एतास्य <i>etāstha</i> |
| 3. एता <i>etā</i> | एतारौ <i>etārau</i> | एतारः <i>etāraḥ</i> |

ÂTMANEPADA.

1. एताहे <i>etâhe</i>	एतास्वहे <i>etâsvahe</i>	एतास्महे <i>etâsmahe</i>
2. एतासे <i>etâse</i>	एतासाथे <i>etâsâthe</i>	एताध्वे <i>etâdhve</i>
3. एता <i>etâ</i>	एतारौ <i>etârau</i>	एतारः <i>etârah</i>

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an *स्* before the personal terminations. In the Parasmaipada this *स्* stands between the *या yâ* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt. यां, याः, यात्, याव, यातं, यातां, याम, यात, युः,
yâm, yâh, yât, yâva, yâtam, yâtâm, yâma, yâta, yûh, we have

Ben. यासं, याः, यात्, यास्व, यास्तं, यास्तां, यास्म, यास्त, यासुः.
yâsam, yâh, yât, yâsva, yâstam, yâstâm, yâsma, yâsta, yâsuḥ.

As the optative is a verbal compound of the modified base with an ancient second aorist of the root *या yâ*, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of *या yâ*. In *याः yâh* and *यात् yât* we have contractions of *यास् यâss* and *यास्त यâst*. In the Veda the 3rd pers. sing. is *याः yâh*. (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pân. VIII. 2, 73-74.)

In the Âtmanepada the *स्* stands *before* the terminations of the optative, e.g. *सीय sîya* instead of *ईय îya*. Besides this, the personal terminations originally beginning with *त् t* or *थ th* take an additional *स् s*. Cf. § 351. Thus, instead of

Opt. ईय, ईयाः, ईत्, ईवहि, ईयाथां, ईयातां, ईमहि, ईध्वं, ईरन्,
îyâ, îthâh, îtâ, îvâhi, îyâthâm, îyâtâm, îmâhi, îdhvâm, îrân, we have

Ben. सीय, सीयाः, सीष्ट, सीवहि, सीयास्थां, सीयास्तां, सीमहि, सीध्वं, सीरन्.
sîyâ, sîsthâh, sîshṭâ, sîvâhi, sîyâsthâm, sîyâstâm, sîmâhi, sîdhvâm, sîrân.

The benedictive in the Âtmanepada is really an optative of the first aorist. Thus from भू *bhû*, Aor. अभविषि *abhavishi*, Ben. भविषीय *bhavishîya*; from स्तु *stu*, Opt. Âtm. स्तुवीत *stuvîta*, Aor. अस्तोष्ट *astoshṭa*, Ben. स्तोषीष्ट *stoshîshṭa*; from क्री *krî*, Opt. Âtm. क्रीणीरन् *krîṇîran*, Aor. अक्रेषत *akreshata*, Ben. क्रेषीरन् *kreshîran*.

§ 386. Verbal bases ending in *अय ay* (Chur, Caus. Denom. &c.) drop *अय ay* before the terminations of the benedictive Par.: चोरय *choray*, Ben. चोरीय *choryâsam*; but in Âtm. चोरयिषीय *chorayishîyâ*. Denominative bases in *य y* drop *य y* in the Ben. Par.: पुत्रीय *putrîy*, Ben. पुत्रीयासं *putrîyâsam*; but in Âtm. पुत्रीयिषीय *putrîyishîyâ*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Âtmanepada to the strengthening forms (§ 344). Hence from चित् *chit*, Par. चित्यासं *chityâsam*, Âtm. चेतियीय *chetishîyâ*.

§ 388. The benedictive Parasmaipada never takes intermediate *इ i*. The benedictive Âtmanepada generally takes intermediate *इ i*. Exceptions are provided for by the rules § 331 seq.

Weakening of the Base before Terminations beginning with य y.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, चृ ri. Final इ i and उ u, before the य y of the terminations of benedictive, passive, and intensive, are lengthened (Pân. VII. 4, 25), but not strengthened by Guṇa.

चि *chi*, to gather; Ben. चीयात् *chīyāt*; Pass. चीयते *chīyāte*; Int. चेचीयते *chechīyāte*.

Final चृ *ri* is changed to रि *ri*. (Pân. VII. 4, 28.)

कृ *kṛi*, to do; Ben. क्रियात् *kriyāt*; Pass. क्रियते *kriyāte*. (The Intensive has चेक्रीयते *chekrīyāte*, Pân. VII. 4, 27.)

In roots, however, beginning with conjunct consonants, final चृ *ri* is actually strengthened by Guṇa, and appears as अर् *ar*. (Pân. VII. 4, 29.)

स्मृ *smṛi*, to remember; Ben. स्मर्यात् *smaryāt*; Pass. स्मर्यते *smaryāte*; Int. सास्मर्यते *sāsmaryāte*.

Also in चृ *ri*, to go; Ben. अर्यात् *aryāt*; Pass. अर्यते *aryāte*; Int. अरार्यते *ardryāte*.

Final चृ *ri* is changed to ईर् *īr*, and, after labials, to ऊर् *ūr*.

स्तृ *stṛi*, to stretch; Ben. स्तोर्यात् *stīryāt*; Pass. स्तोर्यते *stīryāte*; Int. तेस्तोर्यते *testīryāte*.

पूर्य *pūṛi*, to fill; Ben. पूर्यात् *pūryāt*; Pass. पूर्यते *pūryāte*; Int. पोपूर्यते *popūryāte*.

Exceptions: शी *śi* is changed to शय *śay*.

शी *śi*, to lie down; (Ben. शय्यात् *śayyāt* does not occur, because the verb is Âtmanepadin);

Pass. शय्यते *śayyāte*; Int. शाशय्यते *śāśayyāte*. (Pân. VII. 4, 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. ईयात् *īyāt*; but समियात् *samiyāt*. (Pân. VII. 4, 24.)

उह् *ūh*, to understand, after prepositions, is shortened to उह् *ūh*. (Pân. VII. 4, 23.)

Ben. उह्यात् *ūhyāt*; Pass. उह्यते *ūhyāte*.

Ben. समुह्यात् *samuhyāt*; Pass. समुह्यते *samuhyāte*.

§ 391. The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel. (Pân. VI. 4, 43.)

जन् *jan*, to beget; Ben. जायात् *jāyāt* or जन्यात् *janyāt*; Pass. जायते *jāyāte* or जन्यते *janyāte*;

Int. जाजायते *jājāyāte* or जंजन्यते *jañjanyāte*.

सन् *san*, to obtain; Ben. सायात् *sāyāt* or सन्यात् *sanyāt*; Pass. सायते *sāyāte* or सन्यते *sanyāte*;

Int. सासायते *sāsāyāte* or संसन्यते *sāmsanyāte*.

खन् *khan*, to dig; Ben. खायात् *khāyāt* or खन्यात् *khanyāt*; Pass. खायते *khāyāte* or खन्यते *khanyāte*;

Int. चाखायते *chākhāyāte* or चंखन्यते *chanḥkhanyāte*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyāt*; Pass. तायते *tāyāte* or तन्यते *tanyāte*; Int. तंतन्यते *tantanyāte*.

§ 392. According to a general rule, roots ending in ऐ *ai* and ओ *o* change their final diphthong in the general tenses into आ *ā*: ध्ये *dhyai*, ध्यायते *dhyāyāte*. Roots ending in आ *ā* retain it: पा *pā*, पायते *pāyāte*, he is protected. But the following roots change their final vowel into ई *ī* in the passive and intensive; into ए *e* in the benedictive Par.; and keep it unchanged before gerundial य *ya*. (Pân. VI. 4, 66, 67, 69.)

The six verbs called *यु ghu**, and the following verbs :

	PASSIVE.	INTENSIVE.	BENEDICTIVE †.	GERUND.
दा <i>dā</i> , to give	दीयते <i>diyáte</i>	देदीयते <i>dediyáte</i>	देयात् <i>deyát</i>	प्रदाय <i>praddāya</i>
मा <i>mā</i> , to measure	मीयते <i>mīyáte</i>	मेमीयते <i>memiyáte</i>	मेयात् <i>meyát</i>	प्रमाय <i>pramāya</i>
स्था <i>sthā</i> , to stand	स्थीयते <i>sthyáte</i>	तेष्ठीयते <i>teshtīyáte</i>	स्थेयात् <i>stheyát</i>	प्रस्थाय <i>prasthāya</i>
गै <i>gai</i> , to sing	गीयते <i>giyáte</i>	जेगीयते <i>jegiyáte</i>	गेयात् <i>geyát</i>	प्रगाय <i>pragāya</i>
पा <i>pā</i> , to drink	पीयते <i>pīyáte</i>	पेपीयते <i>pepiyáte</i>	पेयात् <i>peyát</i>	प्रपाय <i>prapāya</i>
हा <i>hā</i> , to leave	हीयते <i>hiyáte</i>	जेहीयते <i>jehiyáte</i>	हेयात् <i>heyát</i>	प्रहाय <i>prahāya</i>
सो <i>so</i> , to finish	सीयते <i>sīyáte</i>	सेपीयते <i>sepiyáte</i>	सेयात् <i>seyát</i>	प्रसाय <i>prasāya</i>

§ 393. The following verbs take Samprasâraṇa in the benedictive (Pāṇ. III. 4, 104), passive, participle, and gerund. (Pāṇ. VI. I, 15.)

वच् *vach*, to speak; स्वप् *svap* ‡, to sleep; वश् *vaś* (Pāṇ. VI. I, 20), to wish; and the यजादि *yajādi*, i. e. those following यज् *yaj*.

Ben. उच्यात् *uchyát*; Pass. उच्यते *uchyáte*; Part. उक्ता *uktāḥ*; Ger. उक्त्वा *uktvd*.

The यजादि are, (23, 33-41) यज् *yaj*, to sacrifice; वप् *vap*, to sow; वह् *vah*, to carry; वस् *vas*, to dwell; वे *ve*, to weave; व्ये *vye* ||, to cover; ह्वे *hve* ||, to call; वद् *vad*, to speak; श्वि *śvi* ||, to grow.

§ 394. The following verbs take Samprasâraṇa in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. VI. I, 16.)

ग्रह् *grah*, to take; ज्या *jyā*, to fail; व्यध् *vyadh*, to pierce; व्यच् *vyach*, to surround; व्राश् *vraśch*, to cut; प्रश् *prachh*, to ask; भ्रज् *bhrajj*, to fry. As to स्वप् *svap*, स्यम् *syam*, and व्ये *vye*, see § 393, note ||.

ग्रह् *grah*; Ben. गृह्णात् *grihyát*; Pass. गृह्यते *grihyáte*; Part. गृहीतः *grihītāḥ*; Ger. गृहीत्वा *grihītvā*; Int. जरीगृह्यते *jarigrihyáte*.

§ 395. शास् *śās*, to rule, substitutes शिष् *śish* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. VI. 4, 34.)

Ben. शिष्यात् *śishyát*; Pass. शिष्यते *śishyáte*; Part. शिष्टः *śiṣṭāḥ*; Ger. शिष्ट्वा *śiṣṭvd*; Aor. अशिषत् *āśiṣhat*.

Roots ending in consonants preceded by a nasal (which is really written as belonging to the root) lose that nasal before weakening terminations (Kit, Nit, Pāṇ. VI. 4, 24). Thus

* This term comprises the six roots दुदाञ्, दाण्, दो, देङ्, दुधान्, and धेद्, all varieties of the radicals दा *dā* and धा *dhā*; but not दाप् and दैप्, i. e. दाति *dāti*, he cuts, and दायति *dāyati*, he cleans (Pāṇ. I. I, 20). Hence दीयते *diyate*, it is given; but दायते *dāyate*, it is cleaned.

† In other roots, ending in आ *ā* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pāṇ. VI. 4, 68). ग्लै *glai*, to wither; ग्लेयात् *gleyát* or ग्लायत् *glāyát*. ख्या *khyā*, to call; ख्यायात् *khyāyát* or ख्येयात् *khyeyát*.

‡ स्वाप् *svāp*, to send to sleep, takes Samprasâraṇa in the reduplicated aorist (Pāṇ. VI. I, 18). असूपुषत् *asūshupat*.

|| स्वप् *svap*, to sleep, स्यम् *syam*, to sound, and व्ये *vye*, take Samprasâraṇa in the intensive also (Pāṇ. VI. I, 19); सोष्यते *soshupyáte*, सेसिम्यते *sesimiyáte*, वेवीयते *veviyáte*. श्वि *śvi* takes Samprasâraṇa optionally in the intensive (Pāṇ. VI. I, 30); शोशूयते *śośūyáte* or शेष्ठीयते *śeṣṭīyáte*. ह्वे *hve* forms Int. जोहूयते *johūyáte* (Pāṇ. VI. I, 33). In the intensive चाप् *chāy* forms चेकीयते *chekīyáte* (Pāṇ. VI. I, 21); प्याप् *pyāy*, पेपीयते *pepiyáte* (Pāṇ. VI. I, 29).

from संस् *srañs*, Part. स्रस्तः *srastáh*, Pass. स्रस्यते *srasyáte*, Ben. स्रस्यात् *srasyát*, Ger. स्रस्वा *srastód*, Int. सनीस्रस्यते *sanísrasyáte*, Aor. अस्रसत् *ásrasat*; from रंज् *rañj*, Ben. रज्यात् *rajyát*, Pass. रज्यते *rajyáte*, Part. रक्तः *raktáh*, Ger. रक्ता *raktvá* (or रंक्ता *rañktód*, Pân. VI. 4, 32).

§ 396. With regard to the benedictive Âtm. see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive Âtm. does not take intermediate इ *i*, penultimate इ *i*, उ *u*, च्च *ri* are left unchanged, whereas in other strengthening tenses they take Guṇa (§ 344). Final च्च *ri*, too, remains unchanged, and च्च *ri* becomes ईर् *ir*, or, after labials, ऊर् *úr*. क्षिप् *kship*, to throw, क्षिप्सीय *kshipśíyá*; पू *pri*, to fill, पूर्षीय *púrshíyá*.

Benedictive.

PARASMAIPADA.

1. बुधासं <i>budhyásam</i>	बुधास्व <i>budhyásva</i>	बुधास्म <i>budhyásma</i>
2. बुध्याः <i>budhyáh</i>	बुधास्तं <i>budhyástam</i>	बुधास्त <i>budhyásta</i>
3. बुध्यात् <i>budhyát</i>	बुधास्तां <i>budhyástám</i>	बुधासुः <i>budhyásuh</i>

ÂTMANEPADA.

1. बोधिषीय <i>bodhishíyá</i>	बोधिषीवहि <i>bodhishítváhi</i>	बोधिषीमहि <i>bodhishítmáhi</i>
2. बोधिषीष्ठाः <i>bodhishíshtháh</i>	बोधिषीयास्यां <i>bodhishíyásthám</i>	बोधिषीध्वं <i>bodhishídhvám</i>
3. बोधिषीष्ट <i>bodhishíshthá</i>	बोधिषीयास्तां <i>bodhishíyástám</i>	बोधिषीरन् <i>bodhishírán</i>

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the Âtmanepada.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *yá* to the root. This य *ya* is added in the same manner as it is in the Div verbs, so that the Âtmanepada of Div verbs is in all respects (except in the accent) identical with the passive.

Âtm. नह्यते *náhyate*, he binds; Pass. नह्यते *nahyáte*, he is bound.

§ 399. Bases in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before य *ya* of the passive.

बोधय् *bodháy*, to make one know; बोध्यते *bodh-yáte*, he is made to know.

चोरय् *choráy*, to steal; चोर्यते *chor-yáte*, he is stolen.

Intensive bases ending in य् *y* retain their य् *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलूय् *loláy*, to cut much; लोलूयते *loláyáte*, he is cut much.

Intensive bases ending in **य**, preceded by a consonant, drop their **य**.

वेभिद्य *bebhidy*, to sever; **वेभिद्यते** *bebhidyáte*, it is severed.

दीधी *dídhi*, to shine, **वेवी** *veví*, to yearn, **दरिद्रा** *daridrā*, to be poor, drop their final vowel, as usual.

दीधी *dídhi*, **दीध्यते** *dídhyáte*, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

Passive.

SINGULAR.

1.	2.	3.
Pres. भूये <i>bhúyē</i>	भूयसे <i>bhúyāse</i>	भूयते <i>bhúyāte</i>
Impf. अभूये <i>ābhúye</i>	अभूयथाः <i>ābhúyathāḥ</i>	अभूयत <i>ābhúyata</i>
Opt. भूयेय <i>bhúyéya</i>	भूयेथाः <i>bhúyéthāḥ</i>	भूयेत <i>bhúyéta</i>
Imp. भूये <i>bhúyai</i>	भूयस्व <i>bhúyāsva</i>	भूयतां <i>bhúyātām</i>

DUAL.

Pres. भूयावहे <i>bhúyāvāhe</i>	भूयेषे <i>bhúyéthe</i>	भूयेते <i>bhúyéte</i>
Impf. अभूयावहि <i>ābhúyāvahi</i>	अभूयेषां <i>ābhúyethām</i>	अभूयेतां <i>ābhúyētām</i>
Opt. भूयेवहि <i>bhúyévahi</i>	भूयेयाथां <i>bhúyéyāthām</i>	भूयेयातां <i>bhúyéyātām</i>
Imp. भूयावहै <i>bhúyāvahai</i>	भूयेषां <i>bhúyéthām</i>	भूयेतां <i>bhúyētām</i>

PLURAL.

Pres. भूयामहे <i>bhúyāmahe</i>	भूयध्वे <i>bhúyādhve</i>	भूयते <i>bhúyānte</i>
Impf. अभूयामहि <i>ābhúyāmahi</i>	अभूयध्वं <i>ābhúyādhvam</i>	अभूयन्त <i>ābhúyanta</i>
Opt. भूयेमहि <i>bhúyémahī</i>	भूयेध्वं <i>bhúyédhvam</i>	भूयेरन् <i>bhúyēran</i>
Imp. भूयामहै <i>bhúyāmahai</i>	भूयध्वं <i>bhúyādhvam</i>	भूयन्तां <i>bhúyāntām</i>

General Tenses of the Passive.

§ 401. In the general tenses of the passive, **य** *yá* is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the *Ātmanepada*. The **य** *ya* of the passive is treated, in fact, like one of the conjugational class-marks (*vikaraṇas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

Reduplicated Perfect.

The reduplicated perfect is the same as in the *Ātmanepada*.

Periphrastic Perfect.

The periphrastic perfect is the same as in the *Ātmanepada*, but the auxiliary verbs **अस्** *as* and **भू** *bhū* must be conjugated in the *Ātmanepada*, as well as **कृ** *kṛi*. (§ 342.)

Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of Âtmanepada, and without differing from the paradigms given above, except in the third person singular.

The second aorist Âtmanepada is not to be used in a purely passive sense*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ i, and requiring Vṛiddhi of final, and Guṇa of medial vowels (but अ a is lengthened), followed by one consonant.

Thus, instead of अलविष्ट <i>âlavishṭa</i> , we find अलवि <i>âlāv-i</i> .			} First Form.
अबोधिष्ट <i>âbodhisṭa</i> ,	—	अबोधि <i>âbodh-i</i> .	
अक्षिप्त <i>akshipta</i> ,	—	अक्षेपि <i>akshep-i</i> .	
अनेष्ट <i>aneshṭa</i> ,	—	अनायि <i>anây-i</i> .	} Second Form.
अकृत <i>akṛita</i> ,	—	अकारि <i>akâr-i</i> .	
अदित <i>adita</i> ,	—	अदायि <i>adây-i</i> .	
अस्तीष्ट <i>astîrshṭa</i> ,	—	अस्तारि <i>astâr-i</i> .	
असृष्ट <i>asṛishṭa</i> ,	—	असर्जि <i>asarj-i</i> .	
अदग्ध <i>adagdhâ</i> ,	—	अदाहि <i>addh-i</i> .	
अदिक्षत <i>adikshata</i> ,	—	अदेशि <i>adeś-i</i> .	} Fourth Form.
अघुक्षत <i>aghukshata</i> ,	—	अगूहि <i>agûh-i</i> .	
अलिक्षत <i>alikhata</i> ,	—	अलेहि <i>aleh-i</i> .	
अधुक्षत <i>adhukshata</i> ,	—	अदोहि <i>adoh-i</i> .	
अधिक्षत <i>adhikshata</i> ,	—	अदेहि <i>adeh-i</i> .	

§ 404. Verbs ending in आ ā or diphthongs, take य y before the passive इ i.

दा dā, अदायि *adây-i*, instead of अदित *adita*.

§ 405. Verbs ending in अय ay (Chur, Caus. Denom. &c.) drop अय ay before the passive इ i, though in the general tenses, after the dropping of the passive य ya, the original अय ay may reappear, i.e. the Âtm. may be used as passive.

बोधय *bodhay*, अबोधि *âbodhi*; चोरय *choray*, अचोरि *achori*; राजय *râjay*, अराजि *arâji*.

In the other persons these verbs may either drop अय ay or retain it, being conjugated in either case after the first form of the first aorist.

भावय *bhāvay*; अभावयि *abhāvishi*, अभावयिष्ठा: *abhāvishṭhâḥ*, अभावि *abhâvi*; or अभावयिषि *abhāvayishi*, अभावयिष्ठा: *abhāvayishṭhâḥ*, अभावि *abhâvi*.

§ 406. Intensive bases in य y add the passive इ i, without Guṇa.

Int. बोभूय *bobhūy*, अबोभूयि *âbobhūyi*.

Intensive bases ending in य y, preceded by a consonant, drop य y, and refuse Guṇa.

Int. बेभिद्य *bebhid-y*; Aor. अबेभिदि *âbebhid-i*.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधिष *bubodhiṣ*; Aor. अबुबोधिषि *âbubodhishi*.

* This would follow if *kartari* extends to Pāṇ. III. 1, 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive :

रम् *rabh*, to desire, forms अरंभि *arambhi*. (Pāṇ. VII. 1, 63.) See § 345, ¹⁰.

रथ् *radh*, to kill, — अरंधि *arandhi*. (Pāṇ. VII. 1, 61.)

जम् *jabh*, to yawn, — अजंभि *ajambhi*. (Pāṇ. VII. 1, 61.)

भञ्ज् *bhañj*, to break, — अभंजि *abhañji* or अभाजि *abhāji*. (Pāṇ. VI. 4, 33.)

लभ् *labh*, to take, — अलंभि *alambhi* or अलाभि *alābhi*. (Pāṇ. VII. 1, 69.)

With prepositions लभ् *labh* always forms अलंभि *alambhi*.

जन् *jan*, to beget, — अजनि *ajani*. (Pāṇ. VII. 3, 35.)

बध् *badh*, to strike, — अबधि *abadhi*. (Pāṇ. VII. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ *i* (§ 332, 16), do not lengthen their radical vowel. (Pāṇ. VII. 3, 34.)

शम् *śam*, अशमि *aśami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayāmi*.

Pāṇini excepts आचम् *ācham*, to rinse, which forms आचाभि *āchābhi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pāṇ. VII. 3, 34, vart.).

§ 409. Thus the paradigms given in the Âtmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 182.)

अलविषि <i>alavishi</i>	अलविष्वहि <i>alavishvahi</i>	अलविष्महि <i>alavishmahi</i>
अलविष्ठाः <i>alavishṭhāḥ</i>	अलविष्ठायां <i>alavishāthām</i>	अलविध्वं or °द्वं <i>alavidhvaam</i> or <i>-dhvam</i>
अलावि <i>alāvi</i>	अलविष्ठातां <i>alavishātām</i>	अलविषत <i>alavishata</i>

The Two Futures, the Conditional, and the Benedictive Passive.

§ 410. These formations are identically the same in the passive as in the Âtmanepada. Hence

Fut. बोधिष्ये *bodhishyē*, I shall be known.

Cond. अबोधिष्ये *ābodhishye*, I should be known.

Periphr. Fut. बोधिताहे *bodhitāhe*, I shall be known.

Bened. बोधिषीय *bodhishīyā*, May I be known !

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृश् *drīś*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लू *lū* we have अलावि *alāvi*, and from this, by treating the final इ *i* as the intermediate इ *i*, we form,

Sing. 1. pers. अलाविषि <i>alāvi-shi</i> ,	by the side of अलविषि <i>alāvi-shi</i> .
2. अलाविष्ठाः <i>alāvi-shṭhāḥ</i> ,	— — अलविष्ठाः <i>alāvi-shṭhāḥ</i> .
3. अलावि <i>alāvi</i> ,	— — अलावि <i>alāvi</i> .

- Dual 1. pers. **अलाविष्वहि** *alāvi-shvahi*, by the side of **अलविष्वहि** *alāvi-shvahi*.
 2. **अलाविषायां** *alāvi-shāthām*, — — **अलविषायां** *alāvi-shāthām*.
 3. **अलाविषातां** *alāvi-shātām*, — — **अलविषातां** *alāvi-shātām*.
 Plur. 1. pers. **अलाविष्महि** *alāvi-shmahi*, by the side of **अलविष्महि** *alāvi-shmahi*.
 2. **अलाविध्वं** *alāvi-dhvam* or **०द्वं** *-dhvam* — **अलविध्वं** *alāvi-dhvam* or **०द्वं**.
 3. **अलाविषत** *alāvi-shata*, — — **अलविषत** *alāvi-shata*.
 Fut. **लविष्ये** *lāvi-shye*, by the side of **लविष्ये** *lāvi-shye*.
 Cond. **अलाविष्ये** *alāvi-shye*, — — **अलविष्ये** *alāvi-shye*.
 Per. Fut. **लविताहे** *lāvi-tāhe*, — — **लविताहे** *lāvi-tāhe*.
 Ben. **लविषीय** *lāvi-shīya*, — — **लविषीय** *lāvi-shīya*.
 From **चि** *chi*, to gather, 3rd pers. sing. Aor. Pass. **अचायि** *achāyi*; hence
 Aor. **अचायिषि** *achāyishi*, besides **अचेपि** *acheshi*, &c.
 Fut. **चायिष्ये** *chāyishye*, — **चेष्ये** *cheshye*.
 Cond. **अचायिष्ये** *achāyishye*, — **अचेष्ये** *acheshye*.
 Per. Fut. **चायिताहे** *chāyitāhe*, — **चेताहे** *chetāhe*.
 Ben. **चायिषीय** *chāyishīya*, — **चेषीय** *cheshīya*.
 From **ग्रा** *ghrā*, to smell, 3rd pers. sing. Aor. Pass. **अग्रायि** *aghrāyi*; hence
 Aor. **अग्रायिषि** *aghrāyishi*, besides **अग्रासि** *aghrāsi*.
 Fut. **ग्रायिष्ये** *ghrāyishye*, — **ग्रास्ये** *ghrāsyē*.
 Cond. **अग्रायिष्ये** *aghrāyishye*, — **अग्रास्ये** *aghrāsyē*.
 Per. Fut. **ग्रायिताहे** *ghrāyitāhe*, — **ग्राताहे** *ghrātāhe*.
 Ben. **ग्रायिषीय** *ghrāyishīya*, — **ग्रासीय** *ghrāsīya*.
 From **धृ** *dhvri*, to hurt, 3rd pers. sing. Aor. Pass. **अध्वारि** *adhvāri*; hence
 Aor. **अध्वारिषि** *adhvārishi*, besides **अध्वृषि** *adhvṛishi* or **अध्वरिषि** *adhvārishi*.
 Fut. **ध्वारिष्ये** *dhvārishye*, — **ध्वरिष्ये** *dhvārishye*.
 Per. Fut. **ध्वारिताहे** *dhvāritāhe*, — **ध्वर्ताहे** *dhvārtāhe*.
 Ben. **ध्वारिषीय** *dhvārishīya*, — **ध्वृषीय** *dhvṛishīya* or **ध्वरिषीय** *dhvārishīya**.
 From **हन्** *han*, to kill, 3rd pers. sing. Aor. Pass. **अघानि** *aghāni*; hence
 Aor. **अघानिषि** *aghānishi*, besides (**अवधिषि** *avadhishi*). Pāṇ. VI. 4, 62 †.
 Fut. **घानिष्ये** *ghānishye*, — **हनिष्ये** *hanishye*.
 Per. Fut. **घानिताहे** *ghānitāhe*, — **हंताहे** *hantāhe*.
 Ben. **घानिषीय** *ghānishīya*, — (**वधिषीय** *vadhishīya*).
 From **द्रक्ष्** *drīś*, to see, 3rd pers. sing. Aor. Pass. **अदर्शि** *adarśi*; hence
 Aor. **अदर्शिषि** *adarśishi*, besides **अद्रक्षि** *adrīkshi*.
 Fut. **दर्शिष्ये** *darśishye*, — **द्रक्ष्ये** *drakshye*.
 Per. Fut. **दर्शिताहे** *darśitāhe*, — **द्रष्टाहे** *drashtāhe*.
 Ben. **दर्शिषीय** *darśishīya*, — **द्रक्षीय** *drīkshīya*.

* See § 332, 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow **अहसि** *ahasi*.

From ग्रह *grah*, to take, 3rd pers. sing. Aor. Pass. अग्रहि *agrāhi*; hence

Aor. अग्रहिषि *agrāhishi*, besides अग्रहीषि *agrahīshi*.

Fut. ग्रहिष्ये *grāhishye*, — ग्रहीष्ये *grahīshye*.

Per. Fut. ग्रहिताहे *grāhitāhe*, — ग्रहीताहे *grahītāhe*.

Ben. ग्रहिषीय *grāhishīya*, — ग्रहीषीय *grahīshīya*.

From रम्य *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass.

अरमि *arami* or अरामि *arāmi*; hence

Aor. अरमिषि *aramishi* or अरामिषि *arāmishi*, besides अरमयिषि *aramayishi*.

§ 412. Certain verbs of an intransitive meaning take the passive इ i in the 3rd pers. sing. Aor. Âtm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Âtmanepada of a Div verb), he arises, becomes उदपादि *udapādi*, he arose, he sprang up; but it is regular in the other persons, उदपत्सातां *udapatsātām*, they two arose, &c. (Pāṇ. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pāṇ. III. 1, 61):

दीप *dīp* (दीप्यते *dīpyate*, he burns, Div, Âtm.), अदीपि *adīpi* or अदीपिष्ट *adīpiṣṭa*.

जन् *jan* (जायते *jāyate*, he is born, he is, Div, Âtm.; it cannot be formed from जन *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिष्ट *ajanishṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Âtm.), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर *pūr* (पूरयति *pūrayati*, he fills, Chur.), अपूरि *apūri* or अपूरिष्ट *apūriṣṭa*.

ताय *tāy* (तायते *tāyate*, he spreads, Bhû, Âtm.; really Div form of Tan), अतायि *atāyi* or अतायिष्ट *atāyiṣṭa*.

प्याय *pyāy* (प्यायते *pyāyate*, he grows), अप्यायि *apyāyi* or अप्यायिष्ट *apyāyiṣṭa*.

CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikaraṇas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ i. This gives us the Aṅga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pāṇ. vi. 1, 173.) Thus

भवन्ति	भवन्त्	Nom. S. भवन्	Acc. भवन्तं	Instr. भवता &c.
<i>bhāvanti</i>	<i>bhāvant</i>	<i>bhāvan</i>	<i>bhāvantam</i>	<i>bhāvata</i>
तुदन्ति	तुदन्त्	तुदन्	तुदन्तं	तुदता &c.
<i>tudānti</i>	<i>tudānt</i>	<i>tudān</i>	<i>tudāntam</i>	<i>tudatā</i>
दीव्यन्ति	दीव्यन्त्	दीव्यन्	दीव्यन्तं	दीव्यता &c.
<i>dīvyanti</i>	<i>dīvyant</i>	<i>dīvyan</i>	<i>dīvyantam</i>	<i>dīvyatā</i>

चोरयंति	चोरयन्त	Nom. S. चोरयन्	Acc. चोरयन्तं	Instr. चोरयता &c.
<i>choráyanti</i>	<i>choráyant</i>	<i>choráyan</i>	<i>choráyantam</i>	<i>choráyatā</i>
सुन्वन्ति	सुन्वन्त	सुन्वन्	सुन्वन्तं	सुन्वता &c.
<i>sunvánti</i>	<i>sunvánt</i>	<i>sunván</i>	<i>sunvántam</i>	<i>sunvatā</i>
तन्वन्ति	तन्वन्त	तन्वन्	तन्वन्तं	तन्वता &c.
<i>tanvánti</i>	<i>tanvánt</i>	<i>tanván</i>	<i>tanvántam</i>	<i>tanvatā</i>
क्रीणन्ति	क्रीणन्त	क्रीणन्	क्रीणन्तं	क्रीणता &c.
<i>krīṇánti</i>	<i>krīṇánt</i>	<i>krīṇán</i>	<i>krīṇántam</i>	<i>krīṇatā</i>
अदन्ति	अदन्त	अदन्	अदन्तं	अदता &c.
<i>adánti</i>	<i>adánt</i>	<i>adán</i>	<i>adántam</i>	<i>adatā</i>
जुह्वन्ति	जुह्वन्त	जुह्वन्	जुह्वन्तं	जुह्वता (§ 184)
<i>júhvatī</i>	<i>júhvat</i>	<i>júhvat</i>	<i>júhvatam</i>	<i>júhvatā</i>
रुधन्ति	रुधन्त	रुधन्	रुधन्तं	रुधता &c.
<i>rundhánti</i>	<i>rundhánt</i>	<i>rundhán</i>	<i>rundhántam</i>	<i>rundhatā</i>
बोभुवन्ति Intens.	बोभुवन्त	बोभुवन्	बोभुवन्तं	बोभुवता (§ 184)
<i>bóbhuvati</i>	<i>bóbhuvāt</i>	<i>bóbhuvāt</i>	<i>bóbhuvatam</i>	<i>bóbhuvatā</i>

§ 415. The participle of the future is formed on the same principle.

भविष्यन्ति	भविष्यन्त	Nom. S. भविष्यन्	Acc. भविष्यन्तं	Instr. भविष्यता
<i>bhaviṣhyánti</i>	<i>bhaviṣhyánt</i>	<i>bhaviṣhyán</i>	<i>bhaviṣhyántam</i>	<i>bhaviṣhyatā</i>

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the *स्* *s*, as it is always followed by a vowel, is changed to *ष्* *sh*. Having the Bha base, it is easy to form the Aṅga and Pada bases, according to § 204. In forming the Aṅga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before उः *uḥ*, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate इ *i*, all verbs which, without counting the उः *uḥ*, are monosyllabic in the 3rd pers. plur., insert इ *i*. (See Necessary इ *i*, § 338, 1; Optional इ *i*, § 337, 8.)

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
बभूवुः <i>babhūvūḥ</i>	बभूवुषा <i>babhūvūṣā</i>	बभूवान् <i>babhūvān</i>	बभूवांसं <i>babhūvānsam</i>	बभूवद्भिः <i>babhūvādbhiḥ</i>
निन्युः <i>ninyūḥ</i>	निन्युषा <i>ninyūṣā</i>	निनीवान् <i>ninivān</i>	निनीवांसं <i>ninivānsam</i>	निनीवद्भिः <i>ninivādbhiḥ</i>
तुतुदुः <i>tutudūḥ</i>	तुतुदुषा <i>tutudūṣā</i>	तुतुद्वान् <i>tutudvān</i>	तुतुद्वान्सं <i>tutudvānsam</i>	तुतुद्वद्भिः <i>tutudvādbhiḥ</i>
दिदिवुः <i>didivūḥ</i>	दिदिवुषा <i>didivūṣā</i>	दिदिवान् (§ 143) <i>didivān</i>	दिदिवांसं <i>didivānsam</i>	दिदिवद्भिः <i>didivādbhiḥ</i>
चोरयामासुः <i>chorayāmāsūḥ</i>	चोरयामासुषा <i>chorayāmāsūṣā</i>	चोरयामासिवान् <i>chorayāmāsivān</i>	चोरयामासिवांसं <i>chorayāmāsivānsam</i>	चोरयामासिवद्भिः <i>chorayāmāsivādbhiḥ</i>

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
सुषुवुः <i>sushuvúh</i>	सुषुवुषा <i>sushuvúshá</i>	सुषुवान् <i>sushuván</i>	सुषुवासं <i>sushuvámsam</i>	सुषुवद्भिः <i>sushuvádbhih</i>
तेनुः <i>tenúh</i>	तेनुषा <i>tenúshá</i>	तेनिवान् <i>teniván</i>	तेनिवासं <i>tenivámsam</i>	तेनिवद्भिः <i>tenivádbhih</i>
चिक्रियुः <i>chikriyúh</i>	चिक्रियुषा <i>chikriyúshá</i>	चिक्रीवान् <i>chikriván</i>	चिक्रीवासं <i>chikrivámsam</i>	चिक्रीवद्भिः <i>chikrivádbhih</i>
आदुः <i>ádúh</i>	आदुषा <i>ádúshá</i>	आदिवान् <i>ádiván</i>	आदिवासं <i>ádivámsam</i>	आदिवद्भिः <i>ádivádbhih</i>
जुहुवुः <i>juhuvúh</i>	जुहुवुषा <i>juhuvúshá</i>	जुहुवान् <i>juhuván</i>	जुहुवासं <i>juhuvámsam</i>	जुहुवद्भिः <i>juhuvádbhih</i>
रुरुधुः <i>rurudhúh</i>	रुरुधुषा <i>rurudhúshá</i>	रुरुध्वान् <i>rurudhván</i>	रुरुध्वासं <i>rurudhvámsam</i>	रुरुध्वद्भिः <i>rurudhvádbhih</i>

§ 417. In five verbs, where the insertion of इ i before वस् *vas* is optional (§ 337, 8), we get the following forms :

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.	
गम् <i>gam</i>	जग्मुः <i>jagmúh</i>	जग्मुषा <i>jagmúshá</i>	जग्मिवान् or जगन्वान् * <i>jagmiván or jaganván</i>	जग्मिवासं <i>jagmivámsam</i>	जग्मिवद्भिः <i>jagmivádbhih</i>
हन् <i>han</i>	जघ्नुः <i>jaghnúh</i>	जघ्नुषा <i>jaghnúshá</i>	जघ्निवान् or जघनवान् <i>jaghniván or jaghanván</i>	जघ्निवासं <i>jaghnivámsam</i>	जघ्निवद्भिः <i>jaghnivádbhih</i>
विद् <i>vid</i>	विविदुः <i>vividúh</i>	विविदुषा <i>vividúshá</i>	विविद्वान् or विविदिवान् <i>vividván or vividiván</i>	विविद्वसं <i>vividvámsam</i>	विविद्वद्भिः <i>vividvádbhih</i>
विग् <i>vis</i>	विविशुः <i>viviśúh</i>	विविशुषा <i>viviśúshá</i>	विविश्वान् or विविशिवान् <i>viviśván or viviśiván</i>	विविश्वसं <i>viviśvámsam</i>	विविश्वद्भिः <i>viviśvádbhih</i>
दृश् <i>dris</i>	ददृशुः <i>dadrīśúh</i>	ददृशुषा <i>dadrīśúshá</i>	ददृश्वान् or ददृशिवान् <i>dadrīśván or dadrīśiván</i>	ददृश्वसं <i>dadrīśvámsam</i>	ददृश्वद्भिः <i>dadrīśvádbhih</i>

§ 418. The participle of the reduplicated perfect Âtmanepada is formed by dropping इरे *ire*, the termination of the 3rd pers. plur. Âtm., and substituting आन *āna*.

बभूवरे *babhúviré*—बभूवानः *babhúvánāh*

चक्रिरे *chakriré*—चक्राणः *chakráṇāh*

ददिरे *dadiré*—ददानः *dadánāh*

§ 419. The participle present Âtmanepada has two terminations,—मान *māna* for verbs of the First Division (§ 295), आन *āna* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present Âtm., drop the termination ने *nte*, and replace it by मानः *mānāh*.

In the Second Division we may likewise take the 3rd pers. plur. present Âtm., drop the termination अते *ate*, and replace it by आनः *ānāh*.

* The same optional forms run through all the Pada and Bha cases.

First Division.

भवंते *bháva-nte*—भवमानः *bháva-mánaḥ*
 तुदंते *tudá-nte*—तुदमानः *tudá-mánaḥ*
 दीव्यंते *dīvyā-nte*—दीव्यमानः *dīvyā-mánaḥ*
 चोरयंते *choráya-nte*—चोरयमाणः *choráya-mánaḥ*
 Pass. तुद्यंते *tudyá-nte*—तुद्यमानः *tudyá-mánaḥ*
 Caus. भावयंते *bhāváyā-nte*—भावयमानः *bhāváyā-mánaḥ*
 Des. बुभूषंते *búbhūṣha-nte*—बुभूषमाणः *búbhūṣha-mánaḥ*
 Int. बोभूयंते *bobhūyá-nte*—बोभूयमानः *bobhūyá-mánaḥ*

Second Division.

सुन्वते *sunv-áte*—सुन्वानः *sunv-ánáḥ*
 आप्नुवते *āpnuv-áte*—आप्नुवानः *āpnuv-ánáḥ*
 तन्वते *tanv-áte*—तन्वानः *tanv-ánáḥ*
 क्रीणते *krīṇ-áte*—क्रीणानः *krīṇ-ánáḥ*
 अदते *ad-áte*—अदानः *ad-ánáḥ*
 जुह्वते *júhv-áte*—जुह्वानः *júhv-ánáḥ*
 रुंधते *rundh-áte*—रुंधानः *rundh-ánáḥ*

§ 420. The participle of the future in the *Ātmanepada* is formed by adding मानः *mánaḥ* in the same manner.

भविष्यंते *bhavishyá-nte*—भविष्यमाणः *bhavishyá-mánaḥ*
 नेष्यंते *neshyá-nte*—नेष्यमाणः *neshyá-mánaḥ*
 तोत्स्यंते *totsyá-nte*—तोत्स्यमानः *totsyá-mánaḥ*
 एधिष्यंते *edhishyá-nte*—एधिष्यमाणः *edhishyá-mánaḥ*

§ 421. The participles of the present and future passive are formed by adding मानः *mánaḥ* in the same manner.

भूयंते *bhūyá-nte*—भूयमानः *bhūyá-mánaḥ*
 बुध्यंते *budhyá-nte*—बुध्यमानः *budhyá-mánaḥ*
 स्तूयंते *stūyá-nte*—स्तूयमानः *stūyá-mánaḥ*
 क्रियंते *kriyá-nte*—क्रियमाणः *kriyá-mánaḥ*
 भाव्यंते *bhāváyā-nte*—भाव्यमानः *bhāváyā-mánaḥ*

भाविष्यंते—भाविष्यमाणः
bhāvishyá-nte—*bhāvishyá-mánaḥ*
 नायिष्यंते—नायिष्यमाणः
náyishyá-nte—*náyishyá-mánaḥ*
 Or like the Part. Fut. *Ātm.*

The Past Participle Passive in तः táḥ and the Gerund in त्वा tvá.

§ 422. The past participle passive is formed by adding तः *táḥ* or नः *náḥ* to the root. कृ *kṛi*, कृतः *kritáḥ*, done, masc.; कृता *kritá*, fem.; कृतं *kritám*, neut. लू *lú*, लूनः *lúnáḥ*, cut.

This termination त *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before त *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination त *ta*, having always the Udatta, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvá* to the root. कृ *kṛi*, कृत्वा *kṛitvá*, having done. पू *pú*, पूत्वा *pútvá* or, from पूङ् *pún*, पवित्वा *pavitvá*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvá* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that **त्वा** *tvā* without intermediate **इ** *i* weakens, with intermediate **इ** *i* strengthens the root (Pāṇ. I. 2, 18). It always has the Udātta. In giving a few more special rules on this point, it will be convenient to take the terminations **त** *ta* and **त्वा** *tvā* together, as they agree to a great extent, though not altogether.

I. **तः** *tāḥ* and **त्वा** *tvā*, with intermediate **इ** *i*.

§ 424. If **तः** *tāḥ* takes intermediate **इ** *i*, it may in certain verbs produce Guṇa. In this case the Guṇa before **त्वा** *tvā* is regular.

शी *śī*, to lie down, **शयितः** *śayitāḥ* (Pāṇ. I. 2, 19); **शयित्वा** *śayitvā*.

स्विद् *svid*, to sweat, **स्वेदितः** *sveditāḥ* or **स्विन्नः** *svinnāḥ*; **स्वेदित्वा** *sveditvā*.

मिद् *mid*, to be soft, **मेदितः** *meditāḥ*; **मेदित्वा** *meditvā*.

क्षिद् *kshvid*, to drip, **क्षेदितः** *kshveditāḥ*; **क्षेदित्वा** *kshveditvā*.

धृप् *dhṛish*, to dare, **धर्षितः** *dharshitāḥ*; **धर्षित्वा** *dharshitvā*.

मृप् *mṛish*, to bear, **मर्षितः** *marshitāḥ* (patient), (Pāṇ. I. 2, 20); **मर्षित्वा** *marshitvā*.

पू *pū*, to purify, **पवितः** *pavitāḥ* (Pāṇ. I. 2, 22); **पवित्वा** *pavitvā*, from **पूङ्** *pūṅ*. See No. 156.

§ 425. Verbs with penultimate **उ** *u* may or may not take Guṇa before **त** *ta* with intermediate **इ** *i*, if they are used impersonally.

द्युत् *dyut*, to shine, **द्युतितं** *dyutitām* or **द्योतितं** *dyotitām*, it has been shining. (Pāṇ. I. 2, 21.)

§ 426. If **त्वा** *tvā* takes intermediate **इ** *i*, it requires, as a general rule, Guṇa (Pāṇ. I. 2, 18), or at all events does not produce any weakening of the base. **वृत्** *vṛit*, to exist, **वर्तित्वा** *vartitvā*. **संस्** *sraṁs*, to fall, **संसित्वा** *sraṁsitvā* (Pāṇ. I. 2, 23). **पू** *pū* (i. e. **पूङ्** *pūṅ*), to purify, **पवित्वा** *pavitvā* (Pāṇ. I. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except **य** *y* or **व** *v*, preceded by **इ**, **ई** *i* or **उ**, **ऊ** *ū*, take Guṇa optionally (Pāṇ. I. 2, 26): **द्युत्** *dyut*, to shine, **द्योतित्वा** *dyotitvā* or **द्युतित्वा** *dyutitvā*. The same option applies to **तृप्** *trish*, to thirst; **मृप्** *mṛish*, to bear; **कृष्** *kṛiṣ*, to attenuate (Pāṇ. I. 2, 25); **तृषित्वा** *trishitvā* or **तर्षित्वा** *tarshitvā*.

§ 427. Though taking intermediate **इ** *i*, **त्वा** *tvā* does not produce Guṇa, but, if possible, weakens the base, in **रुद्** *rud*, to cry, **रुदित्वा** *ruditvā* (Pāṇ. I. 2, 8); **विद्** *vid*, to know, **विदित्वा** *viditvā*; **मुप्** *mush*, to steal, **मुषित्वा** *mushitvā*; **ग्रह्** *grah*, to take, **गृहीत्वा** *grīhitvā*; **मृद्** *mṛid*, to delight, **मृडित्वा** *mṛiditvā* (Pāṇ. I. 2, 7); **मृद्** *mṛid*, to rub, **मृदित्वा** *mṛiditvā*; **गुध्** *gudh*, to cover, **गुधित्वा** *gudhitvā*; **क्लिष्** *kliṣ*, to hurt, **क्लिषित्वा** *kliṣitvā*; **वद्** *vad*, to speak, **उदित्वा** *uditvā*; **वस्** *vas*, to dwell, **उषित्वा** *ushitvā*.

§ 428. Roots ending in **य** *th* or **फ** *ph*, preceded by a nasal, may or may not drop the nasal before **त्वा** *tvā* (Pāṇ. I. 2, 23); **ग्रथित्वा** *granthitvā* or **ग्रथित्वा** *grathitvā*, having twisted. The same applies to the roots **वञ्च्** *vañch*, to cheat, and **लुञ्च्** *luñch*, to pluck (Pāṇ. I. 2, 24); **वञ्चित्वा** *vañchitvā* or **वञ्चित्वा** *vachitvā*.

II. **तः** *tāḥ* and **त्वा** *tvā*, without intermediate **इ** *i*.

§ 429. Roots ending in nasals lengthen their vowel before **तः** *tāḥ* and **त्वा** *tvā* (Pāṇ. VI. 4, 15). **शम्** *śam*, to rest, **शांतः** *śāntāḥ*, **शांत्वा** *śāntvā*.

क्रम् *kram*, to step, may or may not lengthen its vowel before **त्वा** *tvā* (Pāṇ. VI. 4, 18). **क्रम्** *kram*, **क्रांतः** *krāntāḥ*, **क्रांत्वा** *krāntvā* or **क्रन्त्वा** *krantvā*; also **क्रमित्वा** *kramitvā*.

§ 430. The following roots, ending in nasals, drop them before **तः** *tāḥ* and **त्वा** *tvā*. (Pāṇ. VI. 4, 37.)

यम् *yam*, to check, यतः *yatāḥ*, यत्वा *yatvā**; रम् *ram*, to sport, रतः *ratāḥ*, रत्वा *ratvā*; नम् *nam*, to bend, नतः *natāḥ*, नत्वा *natvā*; हन् *han*, to kill, हतः *hatāḥ*, हत्वा *hatvā*; गम् *gam*, to go, गतः *gatāḥ*, गत्वा *gātvā*; मन् *man*, to think, मतः *matāḥ*, मत्वा *matvā*; वन् *van*, to ask; तन् *tan*, to stretch, ततः *tatāḥ*, तत्वा *tātvā*; and the other verbs of the Tan class, ending in न् *n*.

Note—Of the same verbs those ending in न् *n* drop the nasal before the gerundial य *ya* and insert त् *t*; प्रमत् *pramātya* (Pāṇ. VI. 4, 38): those ending in म् *m* may or may not drop the nasal before the gerundial य *ya*; प्रगत्य *pragātya* or प्रगम्य *pragāmya*.

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जातः *jātāḥ*, जात्वा *jātvā*; सन् *san*, to obtain, सातः *sātāḥ*, सात्वा *sātvā*; खन् *khan*, to dig, खातः *khātāḥ*, खात्वा *khātvā*.

1. Roots ending in छ् *chh*, or व् *v*, substitute ञ् *ś* and ऊ *ū*. (Pāṇ. VI. 4, 19.)

प्रच्छ् *prachh*, to ask, पृष्टः *prīṣṭāḥ* (§ 125), पृष्ट्वा *prīṣṭvā*; दिव् *div*, to play, द्यूनः *dyūnāḥ*, द्यूत्वा *dyūtvā*.

2. Roots ending in छ् *rchh*, or र्व् *rv*, drop their final consonant. (Pāṇ. VI. 4, 21.)

मुर्छ् *murchh*, to faint, मूर्तः *mūrtaḥ*; तूर्व् *turv*, to strike, तूणः *tūrṇāḥ*.

§ 432. The following verbs change their व् *v* with the preceding or following vowel into ऊ *ū*. (Pāṇ. VI. 4, 20.)

जर् *jvar*, to ail, जूर्णः *jūrṇāḥ*, जूर्त्वा *jūrtvā*; त्वर् *tvar*, to hasten, तूणः *tūrṇāḥ*, तूर्त्वा *tūrtvā*; सिव् *sriv*, to dry, सूतः *srūtaḥ*, सूत्वा *srūtvā*; अव् *av*, to protect, उतः *ūtaḥ*, उत्वा *ūtva*; मव् *mav*, to bind, मूतः *mūtaḥ*, मूत्वा *mūtvā*.

§ 433. Roots ending in ऐ *ai* substitute आ *ā*; ध्यै *dhya*, to meditate, ध्यातः *dhyaṭāḥ*, ध्यात्वा *dhyaṭvā*; or ई *i*; गै *gai*, to sing, गीतः *gītāḥ*, गीत्वा *gītvā*. Final ए *e* and आ *ā*, too, are changed to ई *i*; पा *pā*, to drink, पीतः *pītaḥ*, पीत्वा *pītvā*; धे *dhe*, to suck, धीतः *dhītaḥ*, धीत्वा *dhītvā*.

§ 434. The following roots change their final vowel into इ *i*.

दो *do*, to cut, दितः *ditāḥ*, दित्वा *dītvā* (Pāṇ. VII. 4, 40); सो *so*, to finish, सितः *sitāḥ*, सित्वा *sītvā*; मा *mā*, to measure, मितः *mitāḥ*, मित्वा *mitvā*; स्था *sthā*, to stand, स्थितः *sthītāḥ*, स्थित्वा *sthītvā*; धा *dhā*, to place, हितः *hitāḥ*, हित्वा *hitvā* (Pāṇ. VII. 4, 42); हा *hā*, to leave (हीनः *hīnāḥ*), हित्वा *hitvā* (Pāṇ. VII. 4, 43).

§ 435. शो *śo*, to sharpen, and छो *chho*, to cut, substitute इ *i*, or take the regular आ *ā*. शो *śo*, शितः *śitāḥ* or शातः *śātāḥ*, शित्वा *śītvā* or शात्वा *śātvā* (Pāṇ. VII. 4, 41).

§ 436. Exceptional forms:

दा *dā*, to give, forms दत्तः *dattaḥ*†, दत्त्वा *dattvā* (Pāṇ. VII. 4, 46).

स्फाय् *sphāy*, to grow, forms स्फीतः *sphītāḥ* (Pāṇ. VI. 1, 22).

स्त्यै *styai*, to call (with प्र *pra*), forms प्रस्तीतः *prastītaḥ* (Pāṇ. VI. 1, 23) and प्रस्तीमः *prastīmaḥ* (Pāṇ. VIII. 2, 54).

श्यै *śyai*, to curdle, forms शीनः *śīnāḥ*, and शीतः *śītāḥ*, cold; but संश्यानः *samsyānāḥ*, rolled up (Pāṇ. VI. 1, 24, 25).

प्याय् *pyāy*, to grow, forms पीनः *pīnāḥ*; but प्यानः *pyānāḥ* after certain prepositions (Pāṇ. VI. 1, 28).

§ 437. The verbs which take Samprasāraṇa before तः *taḥ* and त्वा *tvā* have been mentioned

* See verbs without intermediate इ *i*. (§ 332, 13, and 16.)

† After prepositions ending in vowels, द *da* may be dropt, and the final इ *i* and उ *u* of a preposition lengthened. प्रदत्तः *pradattaḥ*, प्रत्तः *prattaḥ*; सुदत्तः *sudattaḥ*, सूत्तः *sūttaḥ*.

in § 393, as undergoing the same change in the benedictive and passive. वच् *vach*, to speak, उक्ताः *uktaḥ*, उक्ता *uktvā*, &c.

§ 438. Roots which can lose their nasal (§ 345,¹⁰) lose it before तः *taḥ* and त्वा *tvā*. संस् *sraṁs*, to tear, स्रस्तः *srastaḥ*, स्रत्वा *srastvā*.

But स्कन्द *skand*, to stride, forms its gerund स्कन्त्वा *skantvā*, and स्यन्द *syand*, to flow, स्यन्त्वा *syantvā* (Pāṇ. VI. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्नः *skannaḥ*, स्यन्नः *syannaḥ*.

नश् *naś*, to perish, and roots ending in ज् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *tvā* (Pāṇ. VI. 4, 32). नष्टा *naṁṣṭvā* or नष्टा *nashṭvā* (but only नष्टः *nashṭaḥ*); रक्ता *raṁktvā* or रक्ता *raktvā* (but only रक्तः *raktaḥ*); मज्ज *majj*, to dive, मज्जा *maṁktvā* or मज्जा *maktvā* (Pāṇ. VII. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*; कारयति *kārayati*, कारितः *kāritaḥ*, but कारयित्वा *kārayitvā*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *chikīrṣati*, चिकीर्षितः *chikīrṣitaḥ*, चिकीर्षित्वा *chikīrṣitvā*.

§ 441. Intensive verbs Âtm. of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekrīyate*, चेक्रीयितः *chekrīyitaḥ*, चेक्रीयित्वा *chekrīyitvā*. After roots ending in consonants the intensive य् *y* is dropt; बेभिद्यते *bebhidyate*, बेभिदितः *bebhiditaḥ*, बेभिदित्वा *bebhiditvā*.

Intensive verbs Par. form the participle and gerund regularly; चर्कति *charkarti*, चर्कितः *charkritaḥ*, चर्कित्वा *charkaritvā*.

नः *nāḥ* instead of तः *tāḥ* in the Past Participle.

§ 442. Certain verbs take नः *nāḥ* instead of तः *tāḥ* in the past participle passive, provided they do not take the intermediate इ *i*.

1. Twenty-one verbs of the Krî class, beginning with लू *lū*, to cut, लूनः *lūnaḥ* (Dhâtupâṭha 31, 13; Pāṇ. VIII. 2, 44). The most important are, धूनः *dhūnaḥ*, shaken; जिनः *jīnaḥ*, decayed. Some of them come under the next rule.
2. Twelve verbs of the Div class, beginning with मू *sū* (Dhâtupâṭha 26, 23-35; Pāṇ. VIII. 2, 45). The most important are, दूनः *dūnaḥ*, pained; दीनः *dīnaḥ*, wasted; प्रीणः *prīṇaḥ*, loved.
3. Verbs ending in च् *ṛi*, which is changed into ईर् *īr* or ऊर् *ūr*. स्तृ *strī*, स्तीर्णः *stīrṇaḥ*, spread; शीर्णः *śīrṇaḥ*, injured; दीर्णः *dīrṇaḥ*, torn; जीर्णः *jīrṇaḥ*, decayed.
4. Verbs ending in द् *d*; भिद् *bhid*, भिन्नः *bhinnaḥ*, broken; छिद् *chhid*, छिन्नः *chhinnaḥ*, cut. But मद् *mad*, मत्तः *mattaḥ*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and उद् *und*, to wet, the substitution is optional (Pāṇ. VIII. 2, 56); नुन्नः *nunnaḥ* or नुत्तः *nuttaḥ*.
5. Verbs which native grammarians have marked in the Dhâtupâṭha with

an indicatory ओ *o*; भुज् *bhuj* (भुजो *bhujo*, Dhâtupâṭha 28, 124), to bend, भुग्नः *bhugnah*.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in आ *ā*, or ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā* (Pân. VIII. 2, 43); ग्लै *glai*, ग्लानः *glānah*, faded. Except ध्ये *dhyai*, to meditate, ध्यातः *dhyātaḥ* (Pân. VIII. 2, 57); ख्या *khyā*, to proclaim, ख्यातः *khyātaḥ*. In त्रै *trai*, to protect, घ्रा *ghrā*, to smell, the substitution is optional; त्राणः *trāṇaḥ* or त्रातः *trātaḥ* (Pân. VIII. 2, 56.)
7. Miscellaneous participles in नः *naḥ*: पूर्णः *pūrṇaḥ*, only if derived from पूर *pūr*, and then with an optional form पूरितः *pūritaḥ* (Pân. VII. 2, 27); while the participle of प्र *pr* is said to be पूतः *pūtaḥ* (Pân. VIII. 2, 57); क्षीणः *kshīṇaḥ*, from क्षि *kshi*, to waste; द्यूतः *dyūtaḥ*, from दिव् *div*, to play, (not to gamble, where it is द्यूतः *dyūtaḥ*)*; लग्नः *lagnaḥ*, from लग् *lag*, to be in contact with (Pân. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *śīnaḥ* and श्यानः *śyānaḥ*, coagulated, but शीतः *śītaḥ*, cold; ह्रीणः *hrīṇaḥ* or ह्रीतः *hrītaḥ*, ashamed (Pân. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्कः *pakkaḥ*, ripe; शुष्कः *śuṣhkaḥ*, dry (Pân. VI. 1, 206); क्षामः *kshāmāḥ*, weak; कृशः *kṛśāḥ*, thin; प्रस्तीमः *prastīmāḥ*, crowded; फुल्लः *phullāḥ*, expanded; क्षीवः *kshīvāḥ*, drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in त *ta* and न *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kṛtaḥ*, done, becomes कृतवान् *kṛtāvān*, one who has done, but generally used as a definite verb. स कटं कृतवान् *sa kaṭam kṛtavān*, he has made the mat; or in the feminine सा कृतवती *sā kṛtavatī*, and in the neuter तत्कृतवत् *tat kṛtavat*. They are regularly declined throughout like adjectives in वत् *vat*.

Gerund in य ya.

§ 445. Compound verbs, but not verbs preceded by the negative particle अ *a*, take य *ya* (without the accent), instead of त्वा *tvā*. Thus, instead of भूत्वा *bhūtvā*, we find संभूय *sambhūya*; but अजित्वा *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take त्य *tya* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvā*, having conquered; but विजित्य *vijitya*. भृ *bhri*, to carry, भृत्वा *bhritvā*; but संभृत्य *sambhṛitya*, having collected. Except क्षि *kshi*, which forms प्रक्षीय *prakshīya*, having destroyed (Pân. VI. 4, 59).

* Pân. VIII. 2, 49, allows द्यूत *dyūta* in all senses of the root दिव् *div*, except in that of gambling; see Dhâtupâṭha 26, 1. द्यूत *dyūta* and परिद्यूत *paridyūta*, pained, come from a different root, दिव् *div*, to pain, Dhâtupâṭha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix **अय** *ay* before **य** *ya* (Pāṇ. VI. 4, 56): **संगमयति** *saṅgamáyati*, **संगमय्य** *saṅgamáyya*, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: **तारयति** *táráyati*, **प्रतारय** *pratárya*, having caused to advance. **प्रापयति** *prápáyati* forms **प्राप्य** *prápya* and **प्रापय्य** *prápáyya*, having caused to reach (Pāṇ. VI. 4, 57).

§ 448. The verbs called **घु** *ghu* (§ 392*), **मा** *má*, to measure, **स्था** *sthá*, to stand, **गा** *gá*, to sing or to go, **पा** *pá*, to drink or to protect, **हा** *há*, to leave, **सो** *so*, to finish, take **आ** *á*, not **ई** *í* (Pāṇ. VI. 4, 69). **दो** *do*, to cut, **अवदाय** *avadáya*; **स्था** *sthá*, **प्रस्थाप** *prastháya*. But **पा** *pá*, to drink, may form **प्रपाय** *prapáya* or **प्रपीय** *prapíya* (Sār.).

§ 449. Verbs ending in **म्** *m*, which do not admit of intermediate **इ** *i*, may or may not drop their **म्** *m*. Ex. **नम्** *nam*, to bow, **प्रणम्य** *praṇámya* or **प्रणत्य** *praṇátya*; **गम्** *gam*, to go, **आगम्य** *ágámya* or **आगत्य** *ágátya*. Other verbs ending in nasals, not admitting of intermediate **इ** *i*, or belonging to the Tan class, always drop their final nasal. Ex. **हन्** *han*, **प्रहत्य** *prahátya*; **तन्** *tan*, **प्रतत्य** *pratátya*†. **खन्** *khan* and **जन्** *jan* form **खन्य** *khánya* or **खाय** *kháya*, **जन्य** *jánya* or **जाय** *jáya*.

§ 450. Verbs ending in **चृ** *ṛi* change it to **ईर्** *īr*, and, after labials, into **ऊर्** *ūr*. Ex. **वितौर्य** *vitárya*, having crossed; **संपूर्य** *sampúrya*, having filled.

§ 451. Certain verbs are irregular in not taking Samprasāraṇa. Thus **वे** *ve*, to weave, forms **प्रवाय** *praváya*; **ज्या** *jyá*, to fail, **उपज्याय** *upajyáya*; **व्ये** *vye*, to cover, **प्रव्याय** *pravyáya*, but after **परि** *pari* optionally **परिव्याय** *parivyáya* or **परिवीय** *parivíya* (Pāṇ. VI. 1, 41-44).

§ 452. Some verbs change final **इ** *i* and **ई** *í* into **आ** *á*. Thus **मो** *má*, **मोनाति** *mínáti*, he destroys, and **मि** *mi*, **मिनोति** *minóti*, he throws, form **निमाय** *nimáya*; **दो** *dá*, to destroy, **उपदाय** *upadáya*; **ली** *lí*, to melt, optionally **विलाय** *viláya* or **विलीय** *vilíya* (Pāṇ. VI. 1, 50-51).

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in तव्यः távyah (or tavyāḥ), अनियः aníyah, and यः yáh (or yāḥ and yah).

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. **कर्तव्यः** *kartavyah*, **करणीयः** *karaṇíyah*, **कार्यः** *káryah*‡, faciendus. Ex. **धर्मस्त्वया कर्तव्यः** *dharmaṣ tvayá kartavyah*, right is to be done by thee.

† Versus memorialis of these verbs : रमिर्यमिनमो हंतिरनुदात्ता गमिर्मनिः । तनु क्षण् क्षिण् चणुकृणु वनु मनु नृणु घृणु ॥

‡ Another suffix for forming verbal adjectives is **एलिमः** *elímah*, which is, however, of rare occurrence; **पच** *pach*, to cook, **पचेलिमा माषाः** *pachelimá máshah*, beans fit to cook; **भिदेलिमः** *bhidelímah*, brickle, fragile. (Pāṇ. III. 1, 96, vārt.)

§ 454. In order to form the adjective in तव्यः *tavyaḥ*, take the periphrastic future, and instead of ता *tā* put तव्यः *tavyaḥ*.

Thus दा <i>dā</i> , to give	दाता <i>dātā</i>	दातव्यः <i>dātavyaḥ</i>	दानीयः <i>dānīyaḥ</i>	देयः <i>dēyaḥ</i>
गै <i>gai</i> , to sing	गाता <i>gātā</i>	गातव्यः <i>gātavyaḥ</i>	गानीयः <i>gānīyaḥ</i>	गेयः <i>geyaḥ</i>
जि <i>ji</i> , to conquer	जेता <i>jetā</i>	जेतव्यः <i>jetavyaḥ</i>	जयनीयः <i>jayanīyaḥ</i>	जेयः <i>jeyaḥ</i>
भू <i>bhū</i> , to be	भविता <i>bhavitā</i>	भवितव्यः <i>bhavitavyaḥ</i>	भवनीयः <i>bhavanīyaḥ</i>	भव्यः <i>bhāvyaḥ</i>
कृ <i>kri</i> , to do	कर्ता <i>kartā</i>	कर्तव्यः <i>kartavyaḥ</i>	करणीयः <i>karaṇīyaḥ</i>	कार्यः <i>kāryaḥ</i>
जृ <i>jṛ</i> , to grow old	जरिता <i>jaritā</i>	जरितव्यः <i>jaritavyaḥ</i>	जरणीयः <i>jaraṇīyaḥ</i>	जार्यः <i>jāryaḥ</i>
क्षिद् <i>kshvid</i> , to sweat	क्षेदिता <i>kshveditā</i>	क्षेदितव्यः <i>kshveditavyaḥ</i>	क्षेदनीयः <i>kshvedanīyaḥ</i>	क्षेद्यः <i>kshvedyaḥ</i>
बुध् <i>budh</i> , to know	बोधिता <i>bodhitā</i>	बोधितव्यः <i>bodhitavyaḥ</i>	बोधनीयः <i>bodhanīyaḥ</i>	बोध्यः <i>bodhyaḥ</i>
कृष् <i>krish</i> , to draw	कर्ष्टा or क्रष्टा ¹	कर्ष्टव्यः or क्रष्टव्यः ²	कर्षणीयः <i>karshaṇīyaḥ</i>	कृष्यः <i>krishyaḥ</i>
कुच <i>kuch</i> ⁴ , to squeeze	कुचिता <i>kuchitā</i>	कुचितव्यः <i>kuchitavyaḥ</i>	कुचनीयः <i>kuchanīyaḥ</i>	कुच्यः <i>kuchyaḥ</i>
मिह् <i>mih</i> , to sprinkle	मेढा <i>medhā</i>	मेढव्यः <i>medhavyaḥ</i>	मेहनीयः <i>mehānīyaḥ</i>	मेह्यः <i>mehyaḥ</i>
गम् <i>gam</i> , to go	गन्ता <i>gantā</i>	गन्तव्यः <i>gantavyaḥ</i>	गमनीयः <i>gamanīyaḥ</i>	गम्यः <i>gamyāḥ</i>
द्रृश् <i>drīś</i> , to see	द्रष्टा <i>drashtā</i>	द्रष्टव्यः <i>drashtavyaḥ</i>	दर्शनीयः <i>darśanīyaḥ</i>	द्रश्यः <i>drīśyaḥ</i>
दंश् <i>daṁś</i> , to bite	दंष्टा <i>daṁśtā</i>	दंष्टव्यः <i>daṁśtavyaḥ</i>	दंशनीयः <i>daṁśanīyaḥ</i>	दंश्यः <i>daṁśyaḥ</i>
Caus. भावय् <i>bhāvay</i> , to cause to be	भावयिता <i>bhāvayitā</i>	भावयितव्यः <i>bhāvayitavyaḥ</i>	भावनीयः <i>bhāvanīyaḥ</i>	भाव्यः <i>bhāvyaḥ</i>
Des. बुभृष् <i>bubhūsh</i> , to wish to be	बुभृषिता <i>bubhūshitā</i>	बुभृषितव्यः <i>bubhūshitavyaḥ</i>	बुभृषणीयः <i>bubhūshaṇīyaḥ</i>	बुभृष्यः <i>bubhūshyaḥ</i>
Int. बोभूय् <i>bobhūy</i>	बोभूयिता <i>bobhūyitā</i>	बोभूयितव्यः <i>bobhūyitavyaḥ</i>	बोभूयनीयः <i>bobhūyanīyaḥ</i>	बोभूय्यः <i>bobhūyāḥ</i>
Int. बोभू <i>bobhū</i>	बोभविता <i>bobhavitā</i>	बोभवितव्यः <i>bobhavitavyaḥ</i>	बोभवनीयः <i>bobhavanīyaḥ</i>	बोभव्यः <i>bobhavyaḥ</i>
Int. बेभिद्य् <i>bebhidya</i>	बेभिदिता <i>bebhiditā</i>	बेभिदितव्यः <i>bebhiditavyaḥ</i>	बेभिदनीयः <i>bebhidanīyaḥ</i>	बेभिद्यः <i>bebhidyaḥ</i>

§ 455. In order to form the adjective in अनीयः *anīyaḥ*, it is generally sufficient to take the root as it appears before तव्यः *tavyaḥ*, omitting, however, intermediate इ *i*, and putting अनीयः *anīyaḥ* instead. Guṇa-vowels before अनीयः *anīyaḥ* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीयः *bodhanīyaḥ*; भिद् *bhid*, बेभिद्यते *bebhidyaṭe*, बेभिदनीयः *bebhidanīyaḥ*.

§ 456. In order to form the adjective in यः *yaḥ* (यत् *nyat*, &c.) it is

¹ *karshṭā* or *krashtā*.

² *karshṭavyaḥ* or *krashtavyaḥ*.

³ § 456, 3.

⁴ Never takes Guṇa (§ 345, note), except before terminations which have न् *n* or इ *i*. This termination is यत् *nyat*.

generally sufficient to take the adjective in **अनीयः** *anīyaḥ* and to cut off **अनी** *anī*. Thus **भवनीयः** *bhav-anī-yaḥ* becomes **भव्यः** *bhavyaḥ*; **चेतनीयः** *chet-anī-yaḥ*, **चेत्यः** *chetyaḥ*; **वयनीयः** *vay-anī-yaḥ*, **वेयः** *veyaḥ*; **बोधनीयः** *bodh-anī-yaḥ*, **बोध्यः** *bodhyaḥ*. A few more special rules, however, have here to be mentioned :

1. Final **आ** *ā*, **ए** *e*, **ऐ** *ai*, **ओ** *o*, become **ए** *e*. **दा** *dā*, to give, **देयः** *deyaḥ*; **गै** *gai*, to sing, **गेयः** *geyaḥ*. (Pāṇ. III. 1, 98; VI. 4, 65.)
2. Final **इ** *i* and **ई** *ī* take Guṇa, as before **अनीयः** *anīya*; **जि** *ji*, **जेयः** *jeyaḥ*, to be conquered, different from **जय्यः** *jayyaḥ*, conquerable; **क्षि** *kshi*, to destroy, **क्षेयः** *ksheyaḥ*, different from **क्षय्यः** *kshayyaḥ*, destructible (Pāṇ. VI. 1, 81). Final **उ** *u* and **ऊ** *ū*, under the same circumstances, are changed to **अव** *av*, or, after **अवश्य** *avaśya*, when a high degree of necessity is expressed, to **आव** *āv*; **भव्यः** *bhavyaḥ* or **अवश्यभाव्यः** *avaśya-bhāvyaḥ*; **विप्रेण शुचिना भाव्यं** *vipreṇa śuchinā bhāvyaṃ*, a Brāhman must be pure. Final **उ** *u* if it appears as **उव** *uv* before **अनीयः** *anīya*, appears as **ऊ** *ū* before **य** *ya*; **गु** *gu*, to sound, **गुवनीयः** *guvanīya*, **गूय** *gūya*.
3. Final **चृ** *ṛi* and **चृ** *ṛi* before **यः** *yaḥ*, but not before **अनीयः** *anīyaḥ*, take Vṛiddhi instead of Guṇa. **कार्यः** *kāryaḥ*; **पार्यः** *pāryaḥ*. (Pāṇ. III. 1, 120, 124.)
4. Penultimate **चृ** *ṛi*, which takes Guṇa before **अनीयः** *anīyaḥ*, does not take Guṇa before **यः** *yaḥ*, with few exceptions; **वृथः** *vṛidhyaḥ*, **द्रुथः** *drīśyaḥ* (Pāṇ. III. 1, 110). But **कृप्** *kṛip*, to do, forms **कल्प्यः** *kalpyaḥ*; **चृत्** *chrit*, to kill, **चर्त्यः** *chartyaḥ* (Pāṇ. III. 1, 110); **वृष्** *vṛish*, to sprinkle, **वृष्यः** *vṛishyaḥ* or **वर्ष्यः** *varshyaḥ* (Pāṇ. III. 1, 120). Penultimate **चृ** *ṛi* becomes **ईर्** *īr*; **कृत्** *kṛīt*, **कीर्त्यः** *kīrtyaḥ*.
5. Penultimate **इ** *i* and **उ** *u* take Guṇa before **यः** *yaḥ*, as before **अनीयः** *anīyaḥ*; **विद्** *vid*, **वेद्यः** *vedyaḥ*; **शुष्** *śuśh*, **शोष्यः** *śośhyaḥ*.
6. Penultimate **अ** *a*, prosodially short, before **यः** *yaḥ*, but not before **अनीयः** *anīyaḥ*, is lengthened, unless the final consonant is a labial (Pāṇ. III. 1, 98; 124); **हस्** *has*, to laugh, **हास्यः** *hāśyaḥ*; **वह्** *vah*, **वाह्यः** *vāhyaḥ*. But **शप्** *śap*, to curse, **शप्यः** *śapyāḥ*; **लभ्** *labh*, **लभ्यः** *labhyaḥ*. The **अ** *a* remains likewise short in **शक्यः** *śakyaḥ*, from **शक्** *śak*, to be able; in **सह्यः** *sahyaḥ*, from **सह्** *sah*, to bear (Pāṇ. III. 1, 99), and some other verbs*. **खन्** *khan* forms **खेयः** *kheyaḥ* (Pāṇ. III. 1, 111), which, however, may be derived from **खै** *khai*, to dig; **हन्** *han*, **वध्यः** *vadhyāḥ* or **घात्यः** *ghātyaḥ*.

* Pāṇini (III. 1, 100) mentions only **गद्** *gad*, **मद्** *mad*, **चर्** *char*, **यम्** *yam*, if used without preposition. The Sārasvatī (III. 7, 7) includes among the Śakādi verbs, **शक्** *śak*, **सह्** *sah*, **गद्** *gad*, **मद्** *mad*, **चर्** *char*, **यम्** *yam*, **तक्** *tak*, **शस्** *śas*, **चत्** *chat*, **यत्** *yat*, **पत्** *pat*, **जन्** *jan*, **हन्** *han*, (**वध्** *vadh*), **शल्ल** *śal*, **रुच्** *ruch*.

§ 457. The following are a few derivatives in यः *yaḥ*, formed against the general rules: मुह् *guh*, to hide, may form गुह्यः *guhyaḥ* or गोह्यः *gohyaḥ* (Pân. III. 1, 109, Kâśikâ); जुष् *jush*, to cherish, जुष्यः *jushyaḥ*; ग्रह् *grah*, to take, गृह्यः *grihyaḥ*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyaḥ*, in composition (Pân. III. 1, 106; 114. ब्रह्मोद्या कथा *brahmodyâ kathâ*, a story told by a Brâhman); भू *bhû*, to be, भूय *bhûya*, in composition (Pân. III. 1, 107. ब्रह्मभूयं गतः *brahmabhûyam gataḥ*, arrived at Brahmahood); शास् *sâs*, to rule, शिष्यः *śishyaḥ*, pupil.

We find त् *t* inserted before यः *yaḥ*, in analogy to the gerunds in य *ya*, in the following verbs:

इ *i*, to go, इत्यः *ityaḥ*; स्तु *stu*, to praise, स्तुत्यः *stutyaḥ*; वृञ् *vri*, to choose, वृत्यः *vṛityaḥ*; दृ *dri*, to regard, दृत्यः *dṛityaḥ*; भृ *bhri*, to bear, भृत्यः *bhṛityaḥ*; कृ *kri*, to do, कृत्यः *kṛityaḥ*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyaḥ* and गोह्यः *gohyaḥ* both occur; दुह्यः *duhyaḥ* and दोह्यः *dohyaḥ*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel. पच् *pach*, पाक्यं *pâkyam*; भुज् *bhuj*, to enjoy, भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pân. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yâch*, रुच् *ruch*, प्रवच् *pravach*, ऋच् *rich*, त्यज् *tyaj*, पूज् *pûj*, अज् *aj*, व्रज् *vraj*, वञ्च् *vañch* (to go). Thus याज्यं *yâjyam*, याच्यं *yâchyam*, रोच्यं *rochyam*, प्रवाच्यं *pravâchyam*, अर्च्यं *archyam*, त्याज्यं *tyâjyam*, पूज्यं *pûjyam* (Prakriyâ-Kaumudî, p. 55 b).

Infinitive in तुं *tum*.

§ 459. The infinitive is formed by adding तुं *tum*, which has no accent. The base has the same form as before the ता *tâ* of the periphrastic future, or before the तव्यः *tavyaḥ* of the verbal adjective. बुध् *budh*, बोधितुं *bôdhitum*. (See § 454.) Ex. कृष्णं द्रष्टुं व्रजति *krishṇam drashtum vrajati*, he goes to see Krishna; भोक्तुं कालः *bhoktum kâlah*, it is time to eat.

Verbal Adverb.

§ 460. By means of the unaccentuated suffix अं *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोजं *bhôjam*; from पा *pâ*, to drink, पायं *pâyam*. Ex. अग्रे भोजं व्रजति *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhôjam bhojam vrajati*, having eaten and eaten, he goes (Pân. III. 4, 22). It is likewise used at the end of compounds; द्वैधंकारं *dvaïdhankâram*, having divided; उच्चैःकारं *uchchâihkâram*, loudly.

CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ i. The root is then treated as following the Bhû class, so that इ i appears in the special tenses as अय aya. Thus भू bhû becomes भावि bhâvi and भावयति bhāváyati, he causes to be; बुध् budh becomes बोधि bodhi and बोधयति bodháyati, he causes to know. The accent is on the á of áya.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows :

1. Final इ i and ई i, उ u and ऊ ū, चृ ri and च्रि ri take Vṛiddhi.

Thus स्मि smi, to laugh, स्माययति smáyayati, he makes laugh.

नी nî, to lead, नाययति náyayati, he causes to lead.

प्लु plu, to swim, प्लावयति plávayati, he makes swim.

भू bhû, to be, भावयति bhāvayati, he causes to be.

कृ kri, to make, कारयति kárayati, he causes to make.

कृ kri, to scatter, कारयति kárayati, he causes to scatter.

2. Medial इ i, उ u, चृ ri, ऌ li, followed by a single consonant, take Guṇa; च्रि ri becomes ईr ír.

Thus विद् vid, to know, वेदयति vedayati, he makes know.

बुध् budh, to know, बोधयति bodhayati, he makes know.

कृत् kri, to cut, कर्तयति kartayati, he causes to cut.

क्लृप् kḷip, to be able, कल्पयति kalpayati, he renders fit.

3. Medial अ a followed by a single consonant is lengthened, but there are many exceptions.

सद् sad, to sit, सादयति sádáyati, he sets.

पत् pat, to fall, पातयति pátayati, he fells.

Exceptions :

- I. Most verbs ending in अम् am do not lengthen their vowel :

गम् gam, to go, गमयति gamayati, he makes go.

क्रम् kram, to stride, क्रमयति kramayati, he causes to stride.

Verbs in अम् am which do lengthen the vowel are,

कम् kam, to desire, कामयते kāmayate, he desires; Caus. कामयति kāmáyati, he makes desire.

अम् am, to move, अमति amati, he moves; Caus. आमयति ámayati, he makes move.

चम् cham, to eat, चमति chamati, he eats; Caus. चामयति chāmáyati, he makes eat.

शम् śam, if it means to see, शाम्यति śamyati, he sees; Caus. शानयति śāmáyati, he shows; but शमयति śamayati, he quiets.

यम् yam, unless it means to eat, यच्छति yachchhati; Caus. यामयति yāmáyati, he extends; but यमयति yamayati, he feeds.

नम् *nam*, to bend, optionally lengthens its vowel if it is used without a preposition ;
नामयति *nāmayati* or **नमयति** *namayati*, he bends. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67).

वम् *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition ;
वामयति *vāmayati* or **वमयति** *vamayati*, he makes vomit. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67)*.

II. A class of verbs collected by native grammarians, and beginning with **घट्** *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs :

CAUSATIVE.

Root.	3rd Pers. Sing. Pres. Par.	3rd Pers. Sing. Aor. Passive.
1. घट् <i>ghaṭ</i> , to strive	घटयति <i>ghaṭayati</i>	अघटि or अघाटि <i>aghāṭi</i>
2. व्यथ् <i>vyath</i> , to fear	व्यथयति <i>vyathayati</i>	अव्यथि or अव्याथि <i>avyāthi</i>
3. प्रथ् <i>prath</i> , to be famous	प्रथयति <i>prathayati</i>	अप्रथि or अप्राथि <i>aprāthi</i>
4. मृद् <i>mrād</i> , to rub	मृदयति <i>mradayati</i>	अमृदि or अम्रादि <i>amrādi</i>
5. क्रप् <i>krap</i> , to pity	क्रपयति <i>krapayati</i>	अक्रपि or अक्रापि <i>akrāpi</i>
6. त्वर <i>tvar</i> , to hurry	त्वरयति <i>tvarayati</i>	अत्वरि or अत्वारि <i>atvāri</i>
7. ज्वर <i>jvar</i> , to burn with fever	ज्वरयति <i>jvarayati</i>	अज्वरि or अज्वारि <i>ajvāri</i>
8. नट् <i>naṭ</i> , to dance	नटयति <i>naṭayati</i>	अनटि or अनाटि <i>anāṭi</i>
9. श्रथ् <i>śrath</i> , to kill	श्रथयति <i>śrathayati</i>	अश्रथि or अश्राथि <i>aśrāthi</i>
10. वन् <i>van</i> , to act†	प्रवणयति <i>pravanayati</i>	प्रावनि or प्रावानि <i>prāvāni</i>
11. ज्वल् <i>jval</i> , to shine†	प्रज्वलयति <i>prajvalayati</i>	प्राज्वलि or प्राज्वालि <i>prājvāli</i>
12. स्मृ <i>smṛi</i> , to regret	स्मरयति <i>smarayati</i>	अस्मरि or अस्मारि <i>asmāri</i>
13. दृढ् <i>dr̥ṭ</i> , to respect, (not to tear)	दरयति <i>darayati</i>	अदरि or अददि <i>adāri</i>
14. आ <i>śrā</i> , to boil	श्रपयति <i>śrapayati</i>	अश्रपि or अश्रापि <i>aśrāpi</i>
15. ज्ञा <i>jñā</i> , to slay, to please, to sharpen (?), to perceive	ज्ञपयति <i>jñapayati</i>	अज्ञपि or अज्ञापि <i>ajñāpi</i>
16. चल् <i>chal</i> , to tremble	चलयति <i>chalayati</i>	अचलि or अचालि <i>achāli</i>
17. मद् <i>mad</i> , to rejoice, &c.	मदयति <i>madayati</i>	अमदि or अमादि <i>amādi</i>
18. ध्वन् <i>dhvan</i> , to sound, to ring	ध्वनयति <i>dhvanayati</i>	अध्वनि or अध्वानि <i>adhvāni</i>
19. दल् <i>dal</i> , to cut	दलयति <i>dalayati</i> (optional)	अदलि or अदालि <i>adāli</i>
20. वल् <i>val</i> , to cover	वलयति <i>valayati</i> (optional)	अवलि or अवालि <i>avāli</i>
21. खल् <i>skhal</i> , to drop	खलयति <i>skhalayati</i> (optional)	अखलि or अखालि <i>akshāli</i>
22. तप् <i>trap</i> , to be ashamed	तपयति <i>trapayati</i>	अतपि or अतापि <i>atrāpi</i>
23. क्षै <i>kshai</i> , to wane	क्षपयति <i>kshapayati</i>	अक्षपि or अक्षापि <i>akshāpi</i>

* Dhātupāṭha 19, 67. ज्वल हल झल नमां अनुपसर्गोद्वा (मित्) (ज्वलहलेत्यनुपसृष्टस्यैव वैकल्पिकमिन्नबोधनात् राजारामशास्त्री). It seems indeed that the verbs without prepositions only, are optionally *mit* (i.e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note *.

24. जन् <i>jan</i> (Div), nasci	जनयति <i>janayati</i>	अजनि or अजानि <i>ajāni</i>
25. जृ <i>jṛi</i> (Div), to grow old	जरयति <i>jarayati</i>	अजरि or अजारि <i>ajāri</i>
26. रंज् <i>rañj</i> (Bhû), to hunt, to dye*	रजयति or रंज ^o <i>rajayati</i> or <i>rañja-</i>	अरजि or अराजि <i>arāji</i>
27. ग्ल <i>glā</i> † or ग्लै <i>glai</i> , to fade	गुपयति or ग्लापयति <i>glāpayati</i>	अगुपि or अगुपि <i>aglāpi</i>
28. स्ना <i>snā</i> †, to wash	स्नपयति or स्नापयति <i>snāpayati</i>	अस्नपि or अस्नापि <i>asnāpi</i>
29. वन् <i>van</i> †, to cherish	वनयति or वानयति <i>vānayati</i>	अवनि or अवानि <i>avāni</i>
30. फण् <i>phañ</i> , to go	फणयति or फाणयति(?) <i>phañayati</i>	अफणि or अफाणि <i>aphāni</i>

Note—Some of these verbs are to be considered as *mit*, i. e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupāṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously:

I. Nearly all verbs ending in आ *ā*, and most ending in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā*, insert प *p* before the causal termination. (Pāṇ. VII. 3, 36.)

Thus दा *dā*, to give, ददाति *dadāti*, he gives; दापयति *dāpayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dāpayati*, he causes pity.
दो *do*, to cut, दाति *dāti* or द्यति *dyati*, he cuts; दापयति *dāpayati*, he causes cutting.

दै *dai*, to purify, दायति *dāyati*, he purifies; दापयति *dāpayati*, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking प *p* with Guṇa or Vṛiddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ *i*, to go, in अधीते *adhīte*, he reads; Caus. अध्यापयति *adhyāpayati*, he teaches ‡. (Pāṇ. VI. I, 48.)

2. चृ *ṛi*, to go, चृच्छति *richchhati*; Caus. अर्पयति *arpayati*, he places. (Pāṇ. VII. 3, 36.)

3. कृ *ṛi*, to sound, कूनाति *knūndati*; Caus. क्नोपयति *knopayati*, he causes to sound.

4. क्री *ṛi*, to buy, क्रीणाति *krīṇāti*; Caus. क्रापयति *krāpayati*, he causes to buy.

5. क्ष्माय् *kshmay*, to tremble, क्ष्मायते *kshmayate*; Caus. क्ष्मापयति *kshmapayati*, he causes to tremble. (Pāṇ. VII. 3, 36.)

* If the causative means to hunt, the न् *n* is rejected; रजयति *mṛgān* *rajayati* *mṛgān*, he hunts deer; रंजयति *वस्त्राणि* *rañjayati* *vastrāṇi*, he dyes clothes. We may also form अरंजि *arāñji*, but अरांजि *arāñji* is wrong, अकारस्योपधात्वाभावेन दीर्घाप्त्राजे. (पा° ६. ४. ९३.)

† With a preposition, but optionally without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhātupāṭha 19, 67–68. See note (on preceding page).

‡ प्रति + इ *prati + i*, to approach, forms its causal regularly when it means to make a person understand, प्रत्याययति *pratyāyayati*. Otherwise the causative of इ *i* is formed from गम् *gam*.

6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chāpayati*, or regularly चाययति *chāyayati*, he causes to collect. (Pāṇ. VI. 1, 54.)
7. छो *chho*, to cut, छयति *chhyati*; Caus. छाययति *chhāyayati*, he causes to cut.
8. जागृ *jāgrī*, to be awake, जागर्ति *jāgarti*; Caus. जागरयति *jāgarayati*, he rouses.
9. जि *ji*, to conquer, जयति *jayati*; Caus. जापयति *jāpayati*, he causes to conquer.
10. दरिद्रा *daridrā*, to be poor, दरिद्राति *daridrāti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीधी *dīdhī*, to shine, दीधीते *dīdhīte*; Caus. दीधयति *dīdhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुष्यति *dushyati*; Caus. दूषयति *dūshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pāṇ. VI. 4, 91.)
13. धू *dhū*, to shake, धूनोति *dhūnoti*; Caus. धूनयति *dhūnayati*, he causes to shake.
14. पा *pā*, to drink, पिबति *pibati*; Caus. पाययति *pāyayati*, he causes to drink; also पै *pai*, पायति *pāyati*, to be dry.
15. पा *pā*, to protect, पाति *pāti*; Caus. पालयति *pālayati*, he protects.
16. प्री *prī*, to love, प्रीणाति *prīṇāti*; Caus. प्रीणयति *prīṇayati*, he delights.
17. भ्रज् *bhraj*, to roast, भृज्ति *bhrijjati*; Caus. भ्रज्जयति *bhrajjayati*, he makes roast, or भर्जयति *bharjjayati*, from भृज् *bhrij*.
18. भी *bhī*, to fear, बिभेति *bibheti*; Caus. भाषयते *bhāpayate* or भीषयते *bhīshayate*, he frightens; also regularly भाययति *bhāyayati*. (Pāṇ. VI. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मी *mī*, to destroy, मिनाति *mināti*, form their Caus. like मा *mā*.
20. री *rī*, to flow, or to go, रीयते *rīyate*; Caus. रेपयति *repayati*, he makes flow.
21. रुह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pāṇ. VII. 3, 43.)
22. ली *lī*, to adhere, लिनाति *lināti* and लीयते *līyate*; Caus. लीनयति *līnayati*, लापयति *lāpayati*, and लाययति *lāyayati*; and, if the root takes the form ला *lā*, also लालयति *lālayati* (Pāṇ. VII. 3, 39). The meaning varies; see Pāṇ. VI. 1, 48; 51.
23. वा *vā*, to blow, वाति *vāti*; Caus. वाजयति *vājayati*, if it means he shakes.
24. वी *vī*, to obtain, वेति *veti*; Caus. वापयति *vāpayati* or वाययति *vāyayati*, if it means to make conceive. (Pāṇ. VI. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *vāyayati*, he causes to weave.
26. वेची *vechī*, to conceive, वेचीते *vechīte*; Caus. वेचयति *vechayati*.
27. व्ये *vye*, to cover, व्ययति *vyayati*; Caus. व्याययति *vyāyayati*, he causes to cover.
28. वृी *vṛī*, to choose, वृिनाति *vṛināti*; Caus. वृेपयति *vṛepayati*, he causes to choose.
29. शद् *śad*, to fall, शीयते *śīyate*; Caus. शातयति *śātayati*, he fells; but not, if it means to move. (Pāṇ. VII. 3, 42.)
30. शो *śo*, to sharpen, शयति *śyati*; Caus. शाययति *śāyayati*, he causes to sharpen.
31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sādhayati*, he performs; but सेधयति *sedhayati*, he performs sacred acts.
32. सो *so*, to destroy, स्यति *syati*; Caus. साययति *sāyayati*, he causes to destroy.

33. स्फुर् *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फारयति *sphārayati* and स्फोरयति *sphorayati*, he makes sparkle.
34. स्फाय् *sphāy*, to grow, स्फायते *sphāyate*; Caus. स्फावयति *sphāvayati*, he causes to grow.
35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smāpayate*, he astonishes; also स्माययति *smāyayati*, he causes a smile by something. (Pân. vi. 1, 57.)
36. ह्री *hrī*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेपयति *hrepayati*, he makes ashamed. (Pân. vii. 3, 36.)
37. ह्वे *hve*, to call, ह्वयति *hwayati*; Caus. ह्वाययति *hvāyayati*, he causes to call.
38. हन् *han*, to kill, हन्ति *hanti*; Caus. घातयति *ghātayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kṛi*, as causative, forms Pres. Par. and Âtm. कारयति, °ते, *kārayati*, -te; Impf. अकारयत्, °त, *akārayat*, -ta; Opt. कारयेत्, °त, *kārayet*, -ta; Imp. कारयतु, °तां, *kārayatu*, -tām; Red. Perf. कारयांचकार, °चक्रे, *kārayāñchakāra*, -chakre (§ 342); Aor. अचीकरत्, °त, *achīkarat*, -ta; Fut. कारयिष्यति, °ते, *kārayishyati*, -te; Cond. अकारयिष्यत्, °त, *akārayishyat*, -ta; Per. Fut. कारयिता *kārayitā*; Ben. कारयात् *kāryāt*; कारयिषीष्ट *kārayishīṣṭa*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *kāryate*, he is made to do; रोप्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य् *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhāvayishye* or भाविष्ये *bhāvishye*.

Cond. अभवयिष्ये *abhāvayishye* or अभविष्ये *abhāvishye*.

Per. Fut. भावयिताहे *bhāvayitāhe* or भाविताहे *bhāvitāhe*.

Ben. भावयिषीय *bhāvayishīya* or भाविषीय *bhāvishīya*.

First Aor. I. 1. p. अभवयिषि *abhāvayishi* or अभविषि *abhāvishi*.

2. p. अभवयिष्ठाः *abhāvayishṭhāḥ* or अभविष्ठाः *abhāvishṭhāḥ*.

3. p. अभवि *abhāvi*.

CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding स् to the root. Thus from भू *bhū*, to be, बुभूष् *búbhúsh*, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like Tud roots. बुभूषामि *bubhúshāmi*, बुभूषसि *bubhúshasi*, बुभूषति *bubhúshati*, बुभूषावः *bubhúshāvaḥ*, &c.

§ 469. The roots which take the intermediate इ *i* have been given before (§ 331, 340), as well as those which take intermediate ई *ī*. Thus from विद् *vid*, to know, विविदिष् *vividish*, to wish to know; from तृ *trī*, to cross, तितरिष् *titarish* or तितरीष् *titarīsh*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guṇa, if they take the intermediate इ *i*. Thus बुध् *budh* forms बुबोधिषति *bubodhishati*; दिव् *div*, दिदेविषति *didevishati*; also कृ *krī*, चिकरिषति *chikarishati*; दृ *drī*, दिदरिषति *didarishati*. But भिद् *bhid*, Des. बिभित्सति *bibhitsuṣati* (Pāṇ. I. 2, 10); गुह् *guh*, जुघुक्षति *jughukshati* (Pāṇ. VII. 2, 12). In fact, no Guṇa without intermediate इ *i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् *rud*, रुरुदिषति *rurudishati*. Other bases may be strengthened optionally; द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*. Certain bases which do not take intermediate इ *i* are actually weakened; स्वप् *svap*, सुषुप्सति *sushupsati*.

1. Verbs which do not take Guṇa, though they have intermediate इ *i*.

रुद् *rud*, to cry, रुरुदिषति *rurudishati*; विद् *vid*, to know, विविदिषति *vividishati*; मुष् *mush*, to steal, मुमुषिषति *mumushishati*. (Pāṇ. I. 2, 8.)

2. Verbs which may or may not take Guṇa, though they have intermediate इ *i*.

Verbs beginning with consonants, and ending in any single consonant, except य *y* or व *v*, and having इ *i* or उ *u* for their vowel. (Pāṇ. I. 2, 26.)

द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*.

But दिव् *div*, दिदेविषति *didevishati* or, without इ *i*, दद्यूषति *dadyūṣati* (Pāṇ. VII. 2, 49);

वृत् *vṛt*, विवर्तिषते *vivartishate* or विवृत्सति *vivṛitsuṣati*.

3. Verbs ending in इ *i* or उ *u*, not taking intermediate इ *i*, lengthen their vowel; final चृ *ṛi* and ऋ *ṛī* become ई *ī* or ऊ *ū*, and, after labials, ऊर् *ūr*. (Pāṇ. VI. 4, 16.)

जि *ji*, to conquer, जिगीषति *jigīṣati*; यु *yu*, to mix, युयूषति *yuyūṣati*.

कृ *krī*, to do, चिकीर्षति *chikīrṣati*; तृ *trī*, to cross, तितरीषति *titrīṣati*.

मृ *mṛī*, to die, मुमूषति *mumūṣati*; पृ *pṛī*, to fill, पुपूषति *pupūṣati*.

If, however, they take intermediate इ *i*, they likewise take Guṇa.

स्मि *smi*, to smile, सिस्मयिषते *sismayishate*; पू *pū*, to purify, पिपविषते *pipavishate*; गृ *grī*, to swallow, जिगरिषति *jigarishati*; दृ *drī*, to respect, दिदरिषते *didarishate*.

4. गम् *gam*, to go, as a substitute for इ *i*, to go, and हन् *han*, to kill, lengthen their vowel before the स् *s* of the desiderative. (Pāṇ. vi. 4, 16.)

गम् *gam*, अधिजिगांसते *adhijigāmsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.

हन् *han*, जिघांसति *jighāmsati*, he wishes to kill.

5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. v. 4, 17.)

तन् *tan*, तितांसति *titāmsati* or तितंसति *titaṁsati*; but also तितनिषति *titanishati*. (Pāṇ. VII. 2, 49, vārt.)

6. सन् *san*, to obtain, drops its न् *n* and lengthens the vowel before the स् *s* of the desiderative. (Pāṇ. vi. 4, 42.)

सन् *san*, सिषासति *sishāsati*; but सिसनिषति *sisanishati*.

7. ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रह् *prachh*, to ask, shorten their bases by Samprasāraṇa. (Pāṇ. i. 2, 8.)

ग्रह् *grah*, जिघृक्षति *jighṛkshati*.

स्वप् *svap*, सुषुप्सति *sushupsati*.

प्रह् *prachh*, पिपृच्छति *pipṛchchhishati*.

8. The following verbs shorten their vowel to इ *i* before the स् *s* of the desiderative, insert त् *t* (Pāṇ. vii. 4, 54), and reject the reduplication.

मो *mā* (मोनाति *mīnāti*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *mitsati*.

मा *mā* (माति *māti*, to measure, मिमोते *minīte*, to measure, मयते *mayate*, to change), Des. मित्सति *mitsati*, मित्सते *mitsate*.

दा *dā* (ददाति *dadāti*, to give, दान् *dān*, Dh. P. 25, 9, दान् *dān*, Dh. P. 22, 32; द्यति *dyati*, to cut, do, Dh. P. 26, 39; but not दाति *dāti*, to cut, दप, Dh. P. 24, 51, because it is not *ghu*, cf. § 392; दयते *dayate*, to pity, देन् *deñ*, Dh. P. 22, 66), Des. दित्सति *ditsati*, दित्सते *ditsate*.

धा *dhā* (दधाति *dadhāti*, to place, धयति *dhayati*, to drink), Des. धित्सति *dhitsati*.

9. Other desideratives formed without reduplication :

रभ् *rabh*, to begin (रभते *rabhate*), Des. रिप्सते *ripsate*.

लभ् *labh*, to take (लभते *labhate*), Des. लिप्सते *lipsate*.

शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिष्यति *śikshati*.

पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.

पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.

आप् *āp*, to obtain (आप्नोति *āpnōti*), Des. ईप्सति *īpsati*.

ज्ञप् *jñap*, to command (ज्ञपयति *jñapayati*), Des. ज्ञीप्सति *jñāpsati*.

वृध् *ṛidh*, to grow (वृध्नोति *ṛidhnōti*), Des. ईर्त्सति *īrtsati*.

दंभ् *dāmbh*, to deceive (दंभ्नोति *dabhnōti*), Des. धीप्सति *dhīpsati* or धिप्सति *dhīpsati*.

मुच् *muc*, to free (मुञ्चति *muñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.

राध् *rād*, to finish (राध्यति *rādhyati*), Des. प्रतिरित्सति *prati-ritsati*, in the sense of injuring (Pāṇ. vii. 4, 54, vārt.), otherwise रिरात्सति *rirātsati* (not रिरित्सति *riritsati*).

§ 472. Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases.

किन् *kit*, चिकित्सते *chikitsate*, he cures.

गुप् *gup*, जुगुप्सते *jugupsate*, he despises.

तिज् *tij*, तितिक्षते *titikshate*, he bears.

मान् *mān*, मीमांसते *mīmānsate*, he investigates.

बध् *badh*, बीभत्सते *bībhatsate*, he loathes. दान् *dān*, दीदांसते *dīdānsate*, he straightens.
 शान् *śān*, शीशांसते *śīśānsate*, he sharpens.

Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in § 302-319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base :

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pāṇ. VII. 4, 79).

पच् *pach*, पिपक्षति *pipakshati* ; स्या *sthā*, तिशासति *tishāṣati*.

§ 474. अव् *av* and आव् *āv*, standing as Guṇa or Vṛiddhi of radical उ *u* or ऊ *ū*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. VII. 4, 80).

पू *pū*, पिपावयिषति *pipāvayishati*, (Red. Aor. अपीपवत् *apīpavat*.) See § 375.

भू *bhū*, बिभावयिषति *bībhāvayishati*, (Red. Aor. अबीभवत् *abībhavat*.)

यु *yu*, यियविषति *yiyavishati*, and Caus. Desid. यियावयिषति *yiyāvayishati*.

जु *ju*, जिजावयिषति *jijāvayishati*, (Red. Aor. अजीजवत् *ajījavat*.)

But नु *nu*, नुनावयिषति *nunāvayishati*, (Red. Aor. अनूनवत् *anūnavat*.) See § 375†.

§ 475. Roots स्रु *sru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, प्लु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

स्रु *sru*, सिस्त्रावयिषति *sisṛāvayishati* or सुस्त्रावयिषति *susṛāvayishati*; but the simple desiderative सुस्रूषति *susṛūṣati* only.

स्वाप्य् *svāpay*, the Caus. of स्वप् *svap*, forms सुश्वापयिषति *sushvāpayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. VI. 1, 2)

अश् *aś* forms अशिश् + इषति *āśiś + ishati*.

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati*.

अक्ष *aksh* forms अचिक्श् + इषति *achiksh + ishati*.

उच्छ् *uchchh* forms उचिच्छ् + इषति *uchichchh + ishati*.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, द् *d*, or र् *r*, then the second letter is reduplicated.

अर्च *arch*, अर्चिचिषति *archich-ishati*.

उद् *und*, उंदिदिषति *undid-ishati*.

उब्ज् *ubj*, उब्जिजिषति *ubjij-ishati*.

In ईर्श्ये *īrshy* the last consonant is reduplicated.

ईर्श्ये *īrshy*, ईर्ष्यैयिषति *īrshyiy-ishati* or ईर्ष्यैयिषति *īrshyish-ishati*. (Pāṇ. VI. 1, 3, vārt.)

In the verbs beginning with कंडूयति *kaṇḍūyati* (§ 498) the final य् *y* is reduplicated.

कंडूय् *kaṇḍūy*, कंडूयियिषति *kaṇḍūyiy-ishati*.

* Exceptional reduplication occurs in चिकीषति *chikīṣati*, besides चिचीषति *chichīṣati*, from चि *chi* (Pāṇ. VII. 3, 58); in जिगीषति *jigīṣati* from हि *hi* (Pāṇ. VII. 3, 56), &c.

CHAPTER XX.

INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् *aṭ*, to go, though beginning with a vowel, forms अटायते *aṭātyate*, he wanders about; अश् *aś*, to eat, अशायते *aśāsyate*; च् *ri*, to go, अरायते *arāryate* and अरति *arati* (Siddh.-Kaum. vol. II. p. 216); ऊर्णु *ūrṇu*, to cover, ऊर्णुनूयते *ūrṇonūyate* (Pân. III. 1, 22).

§ 480. There are two ways of forming intensive verbs:

1. By a peculiar reduplication and adding य *yá* at the end. This *yá* has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhú*, बोभूयते *bobhúyáte*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhú*, बोभवति *bóbhaviti* or बोभोति *bóbhoti*.

The Âtmanepada would be बोभूते *bobhúte*.

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence बोभूयिता *bobhúyitá*, but सोसूचिता *sosúchitá*. (Pân. VI. 4, 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेचियते *chechíyate*; श्रु *śru*, to hear, शोश्रूयते *śośrúyate*. आ *á* is changed to ई *í*: धा *dhá*, to place, देधीयते *dedhíyate*. च् *ri* becomes ईर् *ír*, or, after labials, ऊर् *úr*: तृ *tṛí*, to cross, तेतीर्यते *tetírýate*; पू *pṛí*, to fill, पोपूर्यते *popúrýate*. Final च् *ri*, however, when following a simple consonant, is changed to री *rí*, not to रि *ri*: कृ *kṛi*, to do, चेक्रूयते *chekrúyate*. When following a double consonant it is changed to अर् *ar*: स्मृ *smṛi*, to

remember, *सास्मर्यते sdsmaryate*. These intensive bases are conjugated like bases of the Div class in the Âtmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from बोभूय *bobhūya*, बोभूयिता *bobhū-y-itā*; from वेभिद्य *bebhidyā*, वेभिदिता *bebhiditā*.

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च्च *ri* have peculiar forms of their own (§ 489, 490), and verbs in च्च *ri* start from a base in अर् *ar*, and therefore have आ *ā* in the reduplicative syllable. तृ *trī*, तर् *tar*, तातर्मि *tātarmi*; 3rd pers. plur. तातिरति *tātirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोबुध् *bobudh*, बोबोध्मि *bobodhmi*; but बोबुध्मः *bobudhmaḥ*. From बोभू *bobhū*, बोभोमि *bobhomi*, बोभवानि *bobhavāni*; but बोभूम् *bobhūmaḥ*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई *ī* may be optionally inserted:

बोबोध्मि *bobodhmi* or बोबुधीमि *bobudhīmi*; बोभोमि *bobhomi* or बोभवीमि *bobhavīmi*. And remark further, that before this intermediate ई *ī*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. VII. 3, 87). Hence बोबुधीमि *bobudhīmi*, बोबुधानि *bobudhāni*, अबोबुधं *abobudham*. From विद् *vid*,

PRESENT.	IMPERFECT.	IMPERATIVE.
वेवेस्मि or वेविदीमि <i>vevedmi or vevidīmi</i>	अवेविद् <i>avevidam</i>	वेविदानि <i>vevidāni</i>
वेवेस्मि or वेविदीमि <i>veveti or vevidīshi</i>	अवेवेत् or अवेविदीः <i>avevet or avevidīḥ</i>	वेविद्धि <i>veviddhi</i>
वेवेत्ति or वेविदीति <i>veveti or vevidīti</i>	अवेवेत् or अवेविदीत् <i>avevet or avevidī</i>	वेवेतु or वेविदीतु <i>vevetu or vevidītu</i>
वेविद्धः <i>vevidvāḥ</i> , &c.	अवेविद्ध <i>avevidva</i>	वेविदाव <i>vevidāva</i>

Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. VII. 4, 82), and अ *a* to आ *ā* (Pāṇ. VII. 4, 83).

चि *chi*, to gather, चीय *chīya*, चेचीयते *chechīyate*; चेचेति *checheti*.

क्रुश् *kruś*, to abuse, क्रुश्य *kruśya*, चोक्रुश्यते *chokruśyate*; चोक्रोष्टि *chokroshṭi*.

तौक् *trauk*, to approach, तौक्य *traukya*, तोतौक्यते *totraukyate*; तोतौक्कि *totraukti*.

रेक् *rek*, to suspect, रेक्व *rekya*, रेरेक्वते *rerekvate*; रेरेक्ति *rerekti*.

कृ *kṛi*, to do, क्रिय *kriya*, चेक्रियते *chekriyate* (Pāṇ. VII. 4, 27); चर्कति *charkarti*.

कृ *kṛi*, to scatter, कीर्य *kīrya*, चेकीर्यते *chekīryate*; चार्कति *chārkarti*. (§ 482.)

पृ *pṛi*, to fill, पूर्य *pūrya*, पोपूर्यते *popūryate*; पापति *pāpati*.

स्मृ *smṛi*, to remember, स्मर्य *smarya*, सास्मर्यते *sāsmaryate*; सस्मर्ति *sarsmarti**.

दा *dā*, to give, दीय *dīya*, देदीयते *dedīyate*; दादाति *dādāti*.

ह्वे *hve*, to call, ह्वय *hūya*, जोह्वयते *johvūyate*; जोहोति *johoti*.

§ 485. The roots वञ्च् *vañch*, संस् *srañs*, ध्वंस् *dhvañs*, भ्रंस् *bhrañs*, कस् *kas*, पत् *pat*, पद् *pad*, स्कंद *skand*, place नी *nī* between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84.)

वञ्च् *vañch*, to go round, वनीवच्यते *va nī vachyate*; वनीवंचोति *vanvāñchti*.

संस् *srañs*, to tear, सनीस्रस्यते *sa nī srasyate*; सनीस्रंसीति *sanīsrañsīti*.

ध्वंस् *dhvañs*, to fall, दनीध्वंस्यते *da nī dhvasyate*; दनीध्वंसीति *danīdhvañsīti*.

भ्रंस् *bhrañs*, to fall, बनीभ्रस्यते *ba nī bhraśyate*; बनीभ्रंसीति *banībhrañsīti*.

कस् *kas*, to go, चनीकस्यते *cha nī kasyate*; चनीकंसीति *chanīkañsīti*.

पत् *pat*, to fly, पनीपत्यते *pa nī patyate*; पनीपतोति *panīpatīti*.

पद् *pad*, to go, पनीपद्यते *pa nī padyate*; पनीपदीति *panīpadīti*.

स्कंद *skand*, to step, चनीस्कद्यते *cha nī skadyate*; चनीस्कंदीति *chantskandīti*.

§ 486. Roots ending in a nasal, preceded by स *a*, repeat the nasal in the reduplicative syllable (Pāṇ. VII. 4, 85). The repeated nasal is treated like म *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमीति *jaṅgamīti*.

भ्रम् *bhram*, to roam, बंभ्रम्यते *bambhramyate*; बंभ्रमीति *bambhramīti*.

हन् *han*, to kill, जंघम्यते *jaṅghamyate*; जंघनीति *jaṅghanīti*.

§ 487. The roots जप् *jap*, to recite, जभ् *jabh*, to yawn, दह् *dah*, to burn, दंश् *dañs*, to bite, भञ्ज् *bhañj*, to break, पश् *paś*, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् *jap*, जंजप्यते *jañjapyate*; जंजपीति *jañjapīti*.

दंश् *dañs*, दंदश्यते *dañdaśyate*; दंदशीति *dañdaśīti*.

§ 488. The roots चर् *char* and फल् *phal* form their intensives as,

चंचूर्यते *chañchūryate* and चंचुरीति *chañchurīti* or चंचूर्ति *chañchūrti*.

पंपुल्यते *pamphulyate* and पंपुलीति *pamphulīti* or पंपुल्वि *pamphulvi*. (Pāṇ. VIII. 4, 87.)

§ 489. Roots with penultimate चृ *ṛi* insert री *rī* in their reduplicative syllable. (Pāṇ. VII. 4, 90.)

वृत् *vṛit*, वरीवृत्यते *va rī vṛityate*; वरीवृतीति *va rī vṛitīti*.

In the Parasmaipada these roots allow of six formations. (Pāṇ. VII. 4, 91.)

वर्वृतीति *va r vṛitīti*.

वर्वर्ति *varvarti*.

वरिवृतीति *va rī vṛitīti*.

वरिवर्ति *varivarti*.

वरीवृतीति *va rī vṛitīti*.

वरीवर्ति *varivarti*.

* This form follows from Pāṇ. VII. 4, 92, and is supported by the Mādhaviya-dhātuvṛitti. Other grammarians give सास्मर्ति *sāsmarti*.

§ 490. The same applies to roots ending in चृ *ri*, if used in the Parasmaipada. (Pân. VII. 4, 92.)

कृ *kṛi*; चर्करीति *cha r karṭi*.

चर्कति *charkarṭi*.

चरिकरीति *cha ri karṭi*.

चरिकति *charikarṭi*.

चरीकरीति *cha rī karṭi*.

चरीकति *charīkarṭi*.

§ 491. A few frequentative bases are peculiar in the formation of their base*.

स्वप् *svap*, to sleep, सोषुष्यते *soshupyate*; but सास्वप्ति *sāsvapti*. (Pân. VI. I, 19.)

स्यम् *syam*, to sound, सेसिम्यते *sesimyate*; but संस्यति *sāmsyanti*.

व्ये *vye*, to cover, वेवीयते *vevīyate*; but वाव्याति *vāvyāti*; or (§ 483) वाव्येति *vāvyeti*.

वश् *vaś*, to desire, वावश्यते *vāvaśyate*; वावष्टि *vāvashṭi*. (Pân. VI. I, 20.)

चाय् *chāy*, to regard, चेकीयते *chekīyate*; चेकेति *cheketi*. (Pân. VI. I, 21.)

प्याय् *pyāy*, to grow, पेपीयते *pepīyate*; पाप्पाति *pāpyāti*. (Pân. VI. I, 29.)

श्वि *śvi*, to swell, शोशूयते *śośūyate* or शेश्वीयते *śeśvīyate*; शेश्वेति *śeśveti*. (Pân. VI. I, 30.)

हन् *han*, to kill, जेघ्नीयते *jeghnīyate*; जंघति *jaṅghanti*. (Pân. VII. 4, 30, vārt.)

घ्रा *ghrā*, to smell, जेघ्रीयते *jeghrīyate*; जाघ्राति *jāghrāti*. (Pân. VII. 4, 31.)

ध्मा *dhmā*, to blow, देध्मीयते *dedhmīyate*; दाध्माति *dādhmāti*. (Pân. VII. 4, 31.)

गृ *grī*, to swallow, जेगिल्यते *jegilyate*; जागति *jāgati*. (Pân. VIII. 2, 20.)

शि *śi*, to lie down, शाशय्यते *śāśayyate*; शेशेति *śeśeti*. (Pân. VII. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति *bhāvayati*, the causal of भू *bhū*, he causes to be, a new desiderative is derived, बिभावयिषति *bibhāvayishati*, he wishes to cause existence. So from the intensive बोभूयते *bobhūyate*, he exists really, is formed बोभूयिषति *bobhūyishati*, he wishes to exist really; then a new causative may be formed, बोभूयिषयति *bobhūyishayati*, he causes a wish to exist really; and again a new desiderative, बोभूयिषिषति *bobhūyishishati*, he wishes to excite the desire of real existence.

* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarṭa, have given rise to a great deal of discussion among native grammarians. According to their theory यङ् *yañ*, the sign of the Intensive Âtmanepada, has to be suppressed by लुक् *luk*. By this suppression the changes produced in the verbal base by यङ् *yañ* would cease (Pân. I. I, 63), except certain changes which are considered as Anaṅgakārya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Âtm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, VII. 4, 82-92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyā-Kaumudī forms सोषोप्ति *soshopti*, because Pân. VI. I, 19, prescribes सोषुष्यते *soshupyate*; other authorities form only सास्वप्ति *sāsvapti* or सास्वपीति *sāsvapīti*. Colebrooke allows चेकेति *cheketi* (p. 332), because Pân. VI. I, 21, prescribes चेकीयते *chekīyate*, and the commentary argues in favour of चेकेति *cheketi*. But Colebrooke (p. 321) declines to form सेसिन्ते *sesinte*, because it is in the Âtm. only that Pân. VI. I, 19, allows सेसिम्यते *sesimyate*. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभवांचकार *bobhavāñchakāra*, others बोभूव *bobhūva*, others बोभाव *bobhāva*.

CHAPTER XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from *श्येन* *śyena*, hawk, we have *श्येनायते* *śyenāyāte*, he behaves like a hawk; from *पुत्र* *putra*, son, *पुत्रीयति* *putrīyāti*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from *कृष्ण* *krishṇā*, *कृष्णति* *krishṇāti*, he behaves like *Kṛishṇa*; from *पितृ* *pitṛi*, father, *पितरति* *pitārati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in ययá, Parasmaipada.

§ 494. By adding *ययá* to the base of a noun, denominatives are formed expressing a wish. From *गो* *go*, cow, *गच्यति* *gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same *यया*, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from *पुत्र* *putra*, son, *पुत्रीयति शिष्यं* *putrīyāti śishyam*, he treats the pupil like a son. By a similar process *प्रासादीयति* *prásādīyati*, from *प्रासाद* *prásāda*, palace, means to behave as if one were in a palace; *प्रासादीयति कुट्यां भिक्षुः* *prásādīyati kuṭyām bhikṣuh*, the beggar lives in his hut as if it were a palace.

§ 496. Before this *यया*,

1. Final *अ* *a* and *आ* *ā* are changed to *ई* *i*; *सुता* *sutā*, daughter, *सुतीयति* *sutīyati*, he wishes for a daughter †.
2. *इ* *i* and *उ* *u* are lengthened; *पति* *pati*, master, *पतीयति* *patīyati*, he treats like a master; *कवि* *kavi*, poet, *कवीयति* *kavīyati*, he wishes to be a poet.

* They are called in Sanskrit *लिधु* *lidhu*, from *लिंग* *liṅga*, it is said, a crude sound, and *धु* *dhu*, for *धातु* *dhātu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between *अशनीयति* *aśanīyati*, he wishes to eat at the proper time, and *अशनायति* *aśanāyati*, he is ravenously hungry; between *उदकीयति* *udakīyati*, he wishes for water, and *उदन्यति* *udanyati*, he starves and craves for water; between *धनायति* *dhanāyati*, he is greedy for wealth, and *धनीयति* *dhanīyati*, he asks for some money. (Pāṇ. VII. 4, 34.)

3. च्च *ri* becomes री *rl*, ओ *o* becomes अच् *av*, औ *au* becomes आच् *āv*; पितृ *pitri*, father, पितृयति *pitṛyati*, he treats like a father; नौ *nau*, ship, नाव्यति *nāvyaṭi*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rājan*, king, राजीयति *rājīyati*, he treats a man like a king; पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाच् *vāch*, speech, वाच्यति *vāchyati* (Pāṇ. I. 4, 15); नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pāṇ. III. I, 19).

Denominatives in य या, Âtmanepada.

§ 497. A second class of denominatives, formed by adding य या, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Âtmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; श्येन *śyena*, hawk, श्येनायते *śyenāyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabdāyate*, he makes a sound, he sounds; भृश *bhṛīśa*, much, भृशायते *bhṛīśāyate*, he becomes much; कष्ट *kaṣṭa*, mischief, कष्टायते *kaṣṭāyate*, he plots; रोमंश्च *romantha*, ruminating, रोमंश्चायते *romanthāyate*, he ruminates. The final ई *i* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumārī*, girl, कुमारायते *kumārāyate*, he behaves like a girl. (Pāṇ. VI. 3, 36-41.)
- 2 and 3. Final इ *i* and उ *u*, च्च *ri*, ओ *o*, औ *au* are treated as in § 496; शुचि *śuchi*, pure, शुचीयते *śuchīyate*, he becomes pure.
4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rājan*, king, राजायते *rājāyate*, he behaves like a king; उष्मन् *uśman*, heat, उष्मायते *uśmāyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pāṇ. III. I, 11) be treated like nominal bases in अ *a*. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidvāyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payāyate*, it becomes milk; from अप्सरस् *apsaras*, अप्सरायते *apsarāyate*, she behaves like an Apsaras; from बृहत् *bṛihat*, great, बृहायते *bṛhāyate*, he becomes great. (Pāṇ. III. I, 12.)

§ 498. Some verbs are classed together by native grammarians as Kaṇḍvâdi's, i. e. beginning with Kaṇḍ. They take य या, both in Parasmaipada and Âtmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य या (§ 501). Nouns ending in अ *a* drop it before य या. Thus from अगद् *agada*, free from.

* Those that may take both Parasmaipada and Âtmanepada are said to be formed by क्यप् *kyash*, the rest by क्यञ् *kyañ*. Thus from लोहित *lohita*, red, लोहितायति or लोहितीयति *lohityati* or -te, he becomes red. (Pāṇ. III. I, 13.)

illness, अगद्यति *agadyati*, he is free from illness; from सुख *sukha*, pleasure, सुस्यति *sukhyati*, he gives pleasure; from कंडू *kaṇḍú*, scratching, कंडूयति or ^०ते *kaṇḍúyati* or *-te*, he scratches.

Denominatives in स्य sya.

§ 499. Certain denominative verbs, which express a wish, take स्य *sya* instead of य *ya*. Thus from क्षीर *kshíra*, milk, क्षीरस्यति *kshírasyati*, the child longs for milk; from लवण *lavaṇa*, salt, लवणस्यति *lavaṇasyati*, he desires salt. Likewise अश्वस्यति *aśvasyati*, the mare longs for the horse; वृषस्यति *vṛshasyati*, the cow longs for the bull (Pāṇ. vii. 1, 52). Some authorities admit स्य *sya* and अस्य *asya*, in the sense of extreme desire, after all nominal bases. Thus from मधु *madhu*, honey, मधुस्यति *madhusyati* or मध्वस्यति *madhvasyati*, he longs for honey.

Denominatives in काम्य kāmya.

§ 500. It is usual to form desiderative verbs by compounding a nominal base with काम्य *kāmya*, a denominative from काम *kāma*, love. Thus पुत्रकाम्यति *putrakāmyati*, he has the wish for a son; Fut. पुत्रकाम्यिता *putrakāmyitá*. Here the य *y*, it is said, is not liable to be dropt. (Siddh.-Kaum. vol. II. p. 222.)

§ 501. The denominatives in य *ya* are conjugated like verbs of the Bhū class in the Parasmaipada and Âtmanepada. Pres. पुत्रीयामि *putrīyāmi*, Impf. अपुत्रीयं *aputrīyam*, Imp. पुत्रीयाणि *putrīyāṇi*, Opt. पुत्रीयेयं *putrīyeyam*. Pres. श्येनाये *śyenāye*, Impf. अश्येनाये *aśyenāye*, Imp. श्येनायै *śyenāyai*, Opt. श्येनायेय *śyenāyeya*. In the general tenses the base is पुत्रीय *putrīy* or श्येनाय *śyenāy*; but when the denominative य *y* is preceded by a consonant, य *y* may or may not be dropt in the general tenses (Pāṇ. vi. 4, 50). Hence, Per. Perf. पुत्रीयामास *putrīyāmasa* (§ 325, 3), Aor. अपुत्रीयिषं *aputrīyisham*, Fut. पुत्रीयिष्यामि *putrīyishyāmi*, Per. Fut. पुत्रीयिता *putrīyitá*, Ben. पुत्रीयासं *putrīyāsam*.

From श्येनायते *śyenāyate*, Per. Perf. श्येनायामास *śyenāyāmasa*, Aor. अश्येनायिषि *aśyenāyishi*, Fut. श्येनायिष्ये *śyenāyishye*, &c.

From समिध् *samidh*, fuel, समिध्यति *samidhyati*, he wishes for fuel; Per. Fut. समिध्यता *samidhyitá* or समिधिता *samidhitá*, &c. (Pāṇ. vi. 4, 50).

Denominatives in अय aya.

§ 502. Some denominative verbs are formed by adding अय *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chur class. They are conjugated in the Parasmaipada and Âtmanepada, some in the Âtmanepada only. They retain अय *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from पाश *pāśa*, fetter, विपाशयति *vipāśayati*, he unties; from वर्मन् *varman*, armour, संवर्मेयति *sauvarmayati*, he arms, (the final न् *n* being dropt); from मुंड *muṇḍa*, shaven, मुंडयति *muṇḍayati*, he shaves; from शब्द *śabda*, sound, शब्दयति *śabdayati*, he makes a sound (Dhātupāṭha 33, 40); from मिश्र *miśra*, mixed, मिश्रयति *miśrayati*, he mixes (Pāṇ. iii. 1, 21; 25).

Some of these verbs are always *Ātmanepada*. Thus from पुच्छ *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pân. III. 1, 20).

If अय *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *vat*, मिन् *min*, विन् *vin*, these affixes must be dropt. From स्रग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If अय *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *śyenī* (§ 247), white, श्येतयति *śyetayati*, he makes her white (Pân. VI. 3, 36).

Certain adjectives which change their base before इष्ट *ishṭha* of the superlative, do the same before अय *aya*. मृदु *mṛidu*, soft, मृदयति *mṛadayati*, he softens; दूर *dūra*, far, दवयति *davayati*, he removes.

Some nominal bases take आपय *āpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyāpayati*, he speaks truly; from अर्थ *artha*, sense, अर्थापयति *arthāpayati*, he explains.

Denominatives without any Affix.

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the *Bhū* class. अ *a* is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take गुण, where possible, as in the *Bhū* class.

Thus from कृष्ण *krishṇa*, कृष्णति *krishṇati*, he behaves like *Kṛishṇa*; from माला *mālā*, garland, मालाति *mālāti*, it is like a garland, Impf. अमालात् *amālāt*, Aor. अमालासीत् *amālāsīt*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति *vayati*, he flies like a bird; from पितृ *pitṛi*, father, पितरति *pitaratī*, he is like a father; from राजन् *rājan*, king, राजानति *rājānati*, he is like a king (Pân. VI. 4, 15).

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pân. I. 4, 58-61; § 148).

अति *ati*, beyond. अधि *adhi*, over (sometimes धि *dhi*). अनु *anu*, after. अप *apa*, off. अपि *api*, upon (sometimes पि *pi*). अभि *abhi*, towards. अव *ava*, down (sometimes व *va*). आ *ā*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duḥ*, ill. नि *ni*, into, downwards. निः *niḥ*, without. परा *parā*, back, away. परि *pari*, around. प्र *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *sa*m, together. सु *su*, well. They all have the *udātta* on the first syllable except अभि *abhi*.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pân. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhū*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गम् *gam*, to go.

अच्छ *achchha*; e.g. अच्छगत्य *achchhagatya*, having approached (§ 445); अच्छोद्य *achchhodya*, having addressed. अदः *adaḥ*; e.g. अदःकृत्य *adaḥkṛitya*, having done it thus. अन्तर *antar*; e.g. अन्तरित्य *antaritya*, having passed between. अलं *alam*; e.g. अलंकृत्य *alankṛitya*, having ornamented. अस्तं *astam*; e.g. अस्तंगत्य *astāṅgatya*, having gone to rest, having set. आविः *āvih*; e.g. आविर्भूय *āvīrbhūya*, having appeared. तिरः *tiraḥ*; e.g. तिरोभूय *tīrobhūya*, having disappeared. पुरः *purah*; e.g. पुरस्कृत्य *puraskṛitya*, having placed before (§ 89, II. 1). प्रादुः *prāduḥ*; e.g. प्रादुर्भूय *prādurbhūya*, having become manifest. सत् *sat* and असत् *asat*, when expressing regard or contempt; e.g. असत्कृत्य *asatkṛitya*, having disregarded. साक्षात् *sākshāt*; e.g. साक्षात्कृत्य *sākshātkṛitya*, having made known. Words like शुक्ली *śuklī*, in शुक्लीकृत्य *śuklikṛitya*, having made white. (Here the final अ *a* of शुक्ल *śukla* is changed to ई *ī*. Sometimes, but rarely, final अ *a* or आ *ā* is changed to आ *ā*. Final इ *i* and उ *u* are lengthened; चृ *ṛi* is changed to री *rī*; final अन् *an* and अस् *as* are changed to ई *ī*; e.g. राजीकृत्य *rājīkṛitya*, having made king.) Words like ऊरी *ūrī*, in ऊरीकृत्य *ūrīkṛitya*, having assented. Words like खात् *khāt*, imitative of sound; e.g. खात्कृत्य *khātkṛitya*, having made *khāt*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Karmapravachanīya*, and they frequently follow the noun which is governed by them (Pāṇ. I. 4, 83).

The accusative is governed by अति *ati*, beyond; अभि *abhi*, towards; परि *pari*, around; प्रति *prati*, against; अनु *anu*, after; उप *upa*, upon. Ex. गोविन्दमति नेश्वरः *govindam ati neśvaraḥ*, Īśvara is not beyond Govinda; हरं प्रति हलाहलं *haram prati halāhalam*, venom was for Hara; विष्णुमन्वर्च्यते *vishṇu-manvarchyate*, he is worshipped after Viṣṇu; अनु हरिं सुराः *anu harim surāḥ*, the gods are less than Hari.

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, आ *ā*. Ex. भक्तेः प्रत्यमृतं *bhakteḥ praty amṛitam*, immortality in return for faith; आ मृत्योः *ā mṛityoḥ*, until death; अप त्रिगर्तेभ्यो वृष्टो देवः *apa trigartebhyo vṛiṣṭo devaḥ*, it has rained away from Trigarta, or परि त्रिगर्तेभ्यः *pari trigartebhyāḥ*, round Trigarta, without touching Trigarta.

The locative is governed by उप *upa* and अधि *adhi*. Ex. उप निष्के कार्षापणं *upa nishke kārshāpaṇam*, a Kārshāpaṇa is more than a Nishka; अधि पंचालेषु ब्रह्मदत्तः *adhi pañchāleṣu brahmadattaḥ*, Brahmadatta governs over the Pañchālas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly ; शीघ्रं *śīghram*, quickly ; ध्रुवं *dhruvam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathāśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अन्तरं *antar*, within, with loc. and gen.; between, with acc. अन्तरा *antarā*, between, with acc. अन्तरेण *antareṇa*, between, with acc.; without, with acc. आरात् *ārāt*, far off, with abl. वहिः *vahiḥ*, outside, with abl. समया *samayā*, near, with acc. निकषा *nikashā*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaiḥ*, high, or loud. नीचैः *nīchaiḥ*, low. अधः *adhaḥ*, below, with gen. and abl. अवः *avaḥ*, below, with gen. तिरः *tiraḥ*, across, with acc. or loc. इह *iha*, here. पुरा *purā*, before. समक्षं *samaksham*, साक्षात् *sākshāt*, in the presence. सकाशात् *sakāśāt*, from. पुरः *purah*, before, with gen. अमा *amā*, सचा *sachā*, साकं *sākam*, समा *samā*, सार्धं *sārdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समन्तात् *samantāt*, from all sides. दूरं *dūram*, far, with acc., abl., and gen. अतिकं *antikam*, near, with acc., abl., and gen. चृधक् *ṛidhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातरं *prātar*, early. सायं *sāyam*, at eve. दिवा *divā*, by day. अह्नाय *ahnāya*, by day. दोषा *doshā*, by night. नक्तं *nakṭam*, by night. उषा *ushā*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyah*, yesterday. पूर्वद्युः *pūrvedyuh*, yesterday. श्वः *śvah*, to-morrow. परेद्यवि *paredyavi*, to-morrow. ज्योक् *jyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirāya*, चिरात् *chirāt*, चिरस्य *chirasya*, long. सना *sanā*, सनात् *sanāt*, सनत् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyah*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuh*, भूयः *bhūyah*, वारं *vāram*, again. सकृत् *sakṛit*, once. पुरा *purā*, formerly. पूर्वं *pūrvam*, before. ऊर्ध्वं *ūrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paśchāt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *iddānīm*, now. सदा *saddā*, संततं *santatam*, अनिशं *anīṣam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishā*, मिथ्या *mithyā*, falsely. मनाक् *manāk*, ईषत् *īshat*, a little. तूष्णीं *tūṣṇīm*, quietly. वृथा *vṛithā*, मुधा *mudhā*, in vain. सामि *sāmi*, half. अकस्मात् *akasmāt*, unexpectedly. उपांशु *upāṃśu*, in a whisper. मिथः *mithah*, together. प्रायः *prāyah*, frequently, almost. अतीव *atīva*, exceedingly. कामं *kāmam*, जोषं *josham*, gladly. अवश्यं *avaśyam*, certainly.

किन्तु *kila*, indeed. खलु *khalu*, certainly. विना *vinā*, without, with acc., instr., or abl. चूते *rite*, without, with acc. or abl. नाना *nānā*, variously. सुषु *sushu*, well. दुषु *dushu*, badly. दिष्ट्या *dishtyā*, luckily. प्रभृति *prabhṛiti*, et cetera, and the rest, with abl. कुर्वित् *kuvit*, really? कच्चित् *kachchit*, really? कथं *katham*, how? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as; हरिरिव *harir iva*, like Hari. वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

Conjunctions and other Particles.

§ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathāpi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किञ्च *kimcha*, and. मा *mā* or मा स्म *mā sma*, not, prohibitively. वा *vā*, or. वा *vā*—वा *vā*, either—or. अथवा *athavā*, or. एव *eva*, even, very; (स एव *sa eva*, the same.) एवं *evam*, thus. नूनं *nūnam*, doubtlessly. यावत् *yāvat*—तावत् *tāvat*, as much—as. यथा *yathā*—तथा *tathā*, as—so. येन *yena*—तेन *tēna*, यद् *yad*—तद् *tad*, and other correlatives, because—therefore. तथाहि *tathāhi*, thus, for. तु *tu*, परं *param*, किंतु *kintu*, but. चित् *chit*, चन *chana*, subjoined to the interrogative pronoun किं *kim*, any, some; as कश्चित् *kaśchit*, some one; कथंचन *kathañchana*, anyhow. हि *hi*, for, because. उत *uta*, उताहो *utāho*, or. नाम *nāma*, namely. प्रत्युत *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *nanu*, Is it not? सित् *svit*, किंसित् *kimsvit*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *nūnam*, certainly.

Interjections.

§ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik*, रे *re*, अरे *are*, Fie!

CHAPTER XXIII.

COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *deva-dāsaḥ*, a servant of god; राजपुरुषः *rājapurushaḥ*, a king's man; प्रत्यगमुखः *pratyagmukhaḥ*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pāṇ. VI. 3, 34); कठीभार्यः *kaṭhībhāryaḥ*, having a Kaṭhī for one's wife (Pāṇ. VI. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभार्यः *śobhanabhāryaḥ*, having a beautiful wife (Pāṇ. VI. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpurushaḥ*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha*, *Karmadhāraya*, *Dvigu*, *Dvandva*, *Bahuvrīhi*, and *Aavyayībhāva*.

I. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-purushaḥ*, his man, or राजपुरुषः *rāja-purushaḥ*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpurusha* compound, in which the last word is determined by a preceding adjective, e.g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpurushas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguh*, bought for two oxen.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *pāda*, foot, हृदय *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i.e. उद *uda*), पद् *pad*, and हृद् *hṛid*. हृद्रोगः *hṛidrogah*, heart-disease, or हृदयरोगः *hṛidayarogaḥ*. (Pāṇ. VI. 3, 51-60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrāhmaṇaḥ*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुष्टः *kadushtṛaḥ*, a bad camel. The same takes place before रथ *ratha*, वद *vada*, and तृण *triṇa*: कद्रथः *kadrathaḥ*, a bad carriage; कत्र्त्रणं *kattriṇam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्ष *aksha*: कापथः *kāpathaḥ*, and optionally before पुरुष *purusha*. (Pāṇ. VI. 3, 101-107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmadhâraya (I b) may be distinguished as *appositional* determinatives, the Dvigu (I c) as *numeral* determinatives.

II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhūmau*, fire and smoke ; शशकुशपलाशाः *śaśa-kuśa-palāśāḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशं *śaśa-kuśa-palāśam*, nom. sing. neut. They will be called *Collective Compounds*.

III. The next class, called *Bahuvrīhi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः *bahu-vrīhiḥ*, possessed of much rice, scil. देशः *deśaḥ*, country ; रूपवद्भायः *rūpavad-bhāyāḥ*, possessing a handsome wife, scil. राजा *rājā*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

IV. The last class, called *Avyayībhāva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut. : अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri grihakāryāṇi*, household duties are for women. They may be called *Adverbial Compounds*.

I. *Determinative Compounds.*

§ 513. This class (Tatpuruṣa) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

I. Compounds in which the first noun would be in the Accusative :

कृष्णश्रितः *krishṇa-śritāḥ*, m. f. n. gone to Kṛishṇa, dependent on Kṛishṇa, instead of कृष्णं श्रितः *krishṇam śritāḥ*. दुःखातीतः *duḥkha-atītaḥ*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītaḥ*. वर्षभोग्यः *varsha-bhogyāḥ*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grāma-prāptaḥ*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmam*

práptah: it is more usual, however, to say *प्राप्तग्रामः* *práptagrāmah* (Pân. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as *अतिगिरिः* *atigiri*, past the hill, used as an adverb, or as an adjective, *अतिगिरिः* *atigirih*, ultramontane; *अभिमुखः* *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental :

धान्यार्थः *dhānya-arthaḥ*, m. wealth (*arthaḥ*) (acquired) by grain (*dhānyena*).
शंकुलाखंडः *śaṅkulā-khaṇḍaḥ*, m. a piece (*khaṇḍaḥ*) (cut) by nippers (*śaṅku-lābhīḥ*).
दातृच्छिन्नः *dātṛa-chchinnāḥ*, m. f. n. cut (*chhinnāḥ*) by a knife (*dātṛeṇa*).
हरित्रातः *hari-trātaḥ*, m. f. n. protected (*trātaḥ*) by Hari.
देवदत्तः *deva-dattaḥ*, given (*dattaḥ*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*).
पितृसमः *pitṛi-samaḥ*, m. f. n. like the father, i. e. *pitṛā samaḥ*.
नखनिभिन्नः *nakha-nirbhinnāḥ*, m. f. n. cut asunder (*nirbhinnāḥ*) by the nails (*nakhaiḥ*).
विश्वोपास्यः *viśva-upāśyaḥ*, m. f. n. to be worshipped by all. *स्वयंकृतः* *svayam-kṛtaḥ*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative :

यूपदारु *yúpa-dāru*, n. wood (*dāru*) for a sacrificial stake (*yúpāya*).
गोहितः *go-hitaḥ*, m. f. n. good (*hitaḥ*) for cows (*gobhyaḥ*).
द्विजार्थः *dvija-arthaḥ*, m. f. n. object (*artha*), i. e. intended for Brâhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. *द्विजार्थो यवागूः* *dvijārthā yavágūḥ*, fem. gruel for Brâhmans.

4. Compounds in which the first noun would be in the Ablative :

चोरभयं *chora-bhayam*, n. fear (*bhayam*) arising from thieves (*chorebhyaḥ*).
स्वर्गपतितः *svarga-patitaḥ*, m. f. n. fallen from heaven. *अपग्रामः* *apa-grāmah*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive :

तत्पुरुषः *tat-purushaḥ*, m. his man, instead of *tasya*, of him, *purushaḥ*, the man*.
राजपुरुषः *rāja-purushaḥ*, m. the king's man, instead of *rājñāḥ*, of the king, *purushaḥ*, the man. *राजसखः* *rāja-sakhaḥ*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhaḥ*.
कुम्भकारः *kumbha-kāraḥ*, a maker (*kāraḥ*) of pots (*kumbhānām*).
गोशतं *go-śatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative :

अक्षशौंडः *aksha-śauṇḍaḥ*, m. f. n. devoted to dice. *उरोजः* *uro-jah*, m. f. n. produced on the breast.

* Most words ending in *तृ* *tri* or *क* *ka* are not allowed to form compounds of this kind. Hence *कटस्य कर्ता* *kaṭasya kartā*, maker of a mat, not *कटकर्ता* *kaṭakartā*; *पुरां भेत्ता* *purāṃ bhettā*, breaker of towns. There are, however, many exceptions, such as *देवपूजकः* *deva-pūjakaḥ*, worshipper of the gods, &c.

§ 514. Certain Tatpuruṣa compounds retain the case-terminations in the governed noun.

सहसाकृतः *sahasā-kṛtaḥ*, done suddenly (Pāṇ. VI. 3, 3). **आत्मनायः** *ātmanā-shashṭhaḥ*, the sixth with oneself (Pāṇ. VI. 3, 6). **परस्मैपदं** *parasmai-padam*, a word for the sake of another, i.e. the transitive form of verbs (Pāṇ. VI. 3, 7, 8). **कृच्छ्रात्त्रयं** *kṛicchhṛāl-labdham*, obtained with difficulty. **स्वसुःपुत्रः** *svasuh-putraḥ*, sister's son (Pāṇ. VI. 3, 23). **दिवस्पतिः** *divas-patiḥ*, lord of heaven. **वाचस्पतिः** *vāchas-patiḥ*, lord of speech. **देवानांप्रियः** *devāṇām-priyaḥ*, beloved of the gods, a goat, an ignorant person. **गेहेपंडितः** *gehe-paṇḍitaḥ*, learned at home, i.e. where no one can contradict him. **खेचरः** *khecharaḥ*, moving in the air. **सरसिजः** *sarasi-jaḥ*, born in a pond, water-lily. **हृदिस्पर्शः** *hṛidi-spr̥ś*, touching the heart. **युधिष्ठिरः** *yudhishṭhiraḥ*, firm in battle, a proper name (Pāṇ. VI. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. **पूर्वकायः** *pūrva-kāyaḥ*, the fore-part of the body, i.e. the fore-body; **पूर्वरात्रः** *pūrva-rātraḥ*, the first part of the night, i.e. the fore-night; **राजदंतः** *rājadantaḥ*, the king of teeth, lit. the king-teeth, i.e. the fore-teeth (Pāṇ. II. 2, 1). They would better be looked upon as Karmadhārayas; cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to आ *ā*. Hence **जलमुच्** *jalamuch*, water-dropping, i.e. a cloud; **सोमपा** *soma-pā*, Soma-drinking, nom. sing. **सोमपाः** *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final त् *t*: **विश्वजित्** *viśvajit*, all-conquering, from **जि** *ji*, to conquer. Other suffixes used for the same purpose are अ *a*, इन् *in*, &c.

I b. Appositional Determinative Compounds.

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpuruṣa). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds:

नीलोत्पलं *nila-utpalam*, neut. the blue lotus. **परमात्मा** *parama-ātmā*, masc. the supreme spirit. **शाकपार्थिवः** *śāka-pārthivaḥ*, masc. a Śāka-king, explained as a king such as the Śākas would like, not as the king of the Śākas. **सर्वरात्रः** *sarva-rātraḥ*, masc. the whole night, from *sarva*, whole, and *rātriḥ*, night. *Rātriḥ*, fem., is changed to *rātra*; cf. **पूर्वरात्रः** *pūrva-rātraḥ*, masc. the fore-night; **मध्यरात्रः** *madhya-rātraḥ*, masc. midnight; **पुण्यरात्रः** *punya-rātraḥ*, masc. a holy night. **द्विरात्रं** *dvi-rātram*, neut. a space of two nights, is a numeral compound (Dvigu). **महाराजः** *mahā-rājaḥ*, masc. a great king. In these compounds **महत्** *mahat*, great, always becomes **महा** *mahā* (Pāṇ. VI. 3, 46), and **राजन्** *rājan*, king, **राजः** *rājaḥ*; as **परमराजः** *parama-rājaḥ*, a supreme king: but **सुराजा** *su-rājā*, a good king, **किंराजा** *kimrājā*, a bad king (Pāṇ. V. 4, 69, 70). **प्रियसखः** *priya-sakhaḥ*, masc. a dear friend. **सखि** *sakhi* is changed to **सखः** *sakhaḥ*. **परमाहः** *parama-ahāḥ*, masc. the highest day. In these compounds **अहन्** *ahan*, day, becomes

अह *aha*; cf. उत्तमाहः *uttamāhaḥ*, the last day. Sometimes अह् *ahna* is substituted for अहन् *ahan*; पूर्वाह्नः *pūrvāhṇaḥ*, the fore-noon. कुपुरुषः *ku-purushaḥ*, masc. a bad man, or कापुरुषः *kāpurushaḥ*. प्राचार्यः *prā-āchāryaḥ*, masc. a hereditary teacher, i. e. one who has been a teacher (*āchārya*) before or formerly (*prā*). अब्राह्मणः *a-brāhmaṇaḥ*, masc. a non-Brāhman, i. e. not a Brāhman. अनश्वः *an-aśvaḥ*, masc. a non-horse, i. e. not a horse. घनश्यामः *ghana-śyāmaḥ*, m. f. n. cloud-black, from *ghana*, cloud, and *śyāma*, black. ईषतिपिंगलः *īshat-piṅgalaḥ*, m. f. n. a little brown, from *īshat*, a little, and *piṅgala*, brown. सामिकृतः *sāmi-kṛitaḥ*, m. f. n. half-done, from *sāmi*, half, and *kṛita*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurāḥ*, a white Brāhman; राजाधमः *rājādhamāḥ*, the lowest king; भरतश्रेष्ठः *bharata-śreṣṭhaḥ*, the best Bharata; पुरुषव्याघ्रः *purusha-vyāghraḥ*, a tiger-like man, a great man; गोवृंदारकः *govṛindārakaḥ*, a prime cow.

I c. Numeral Determinative Compounds.

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final अ *a* is changed to ई *ī*, fem., or in some cases to अं *am*, neut. Final अन् *an* and आ *ā* are changed to ई *ī* or अं *am*.

पंचगवं *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. गो *go* (in an aggregate compound) is changed to गव *gava* (Pân. II. 1, 23), and नौ *nau* to नाव *nāva*. पंचगुः *pañcha-guḥ*, as an adjective, worth five cows (Pân. v. 4, 92). द्विनौ *dvinauḥ*, bought for two ships. द्व्यंगुलं *dvy-aṅgulaṁ*, neut. what has the measure of two fingers, from *dvi*, two, and *aṅgulīḥ*, finger; final *i* being changed to *a*. द्व्यहः *dvy-ahaḥ*, masc. a space of two days; *ahan* changed to *ahaḥ* (Pân. II. 1, 23). पंचकपालः *pañcha-kapālaḥ*, m. f. n. an offering (*puroḍāśaḥ*) made in a dish with five compartments, from *pañchan*, five, and *kapālam*, neut. (Pân. II. 1, 51, 52; IV. 1, 88). त्रिलोकी *tri-lokī*, fem. the three worlds: here the *Dvigu* compound takes the fem. termination to express an aggregate (Pân. IV. 1, 21). त्रिभुवनं *tri-bhuvanam*, neut. the three worlds: here the *Dvigu* compound takes the neuter termination. दशकुमारी *daśa-kumārī*, fem. an assemblage of ten youths. चतुर्युगं *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. **चृच्** *rich*, verse, **पुर** *pur*, town, **अप** *ap*, water, **धुर्** *dhur*, charge, **पथिन्** *pathin*, path, add final **अ** *a* (Pāṇ. v. 4, 74); **अर्धचः** *ardharchaḥ*, a half-verse. This is optional with **पथिन्** *pathin* after the negative **अ** *a*; **अपयं** *apatham* or **अपंथाः** *apanthāḥ*.
2. **राजन्** *rājan*, king, **अहन्** *ahan*, day, **सखि** *sakhi*, friend, become **राज** *rāja*, **अह** *aha*, **सख** *sakha*; **महाराजः** *mahārājaḥ*. (Pāṇ. v. 4, 91.)
3. **उरस्** *uras*, if it means chief, becomes **उरस** *urasa*; **अश्वोरसं** *aśvorasam*, an excellent horse (Pāṇ. v. 4, 93). Likewise after **प्रति** *prati*, if the locative is expressed; **प्रत्युरसं** *pratyurasam*, on the chest (Pāṇ. v. 4, 82).
4. **अक्षि** *akshi*, eye, becomes **अक्ष** *aksha*, if it ceases to mean eye. **गवाक्षः** *gavākshaḥ*, a window; but **ब्राह्मणाक्षि** *brāhmaṇākshi*, the eye of a Brāhman. (Pāṇ. v. 4, 76.)
5. **अनस्** *anas*, cart, **अश्मन्** *aśman*, stone, **अयस्** *ayas*, iron, **सरस्** *saras*, lake, take final **अ** *a* if the compound expresses a kind or forms a name. **कालायसं** *kāldāyasam*, black-iron; but **सदयः** *sadayah*, a piece of good iron. (Pāṇ. v. 4, 94.)
6. **ब्रह्मन्** *brahman* becomes **ब्रह्म** *brahma*, if preceded by the name of a country; **सुराष्ट्रब्रह्मः** *surāṣṭrabrahmaḥ*, a Brāhman of Surāṣṭra (Pāṇ. v. 4, 104). After **कु** *ku* and **महा** *mahā* that substitution is optional (Pāṇ. v. 4, 105).
7. **तक्षन्** *takshan* takes final **अ** *a* after **ग्राम** *grāma* and **कौट** *kauṭa*; **ग्रामतक्षः** *grāmatakshaḥ*, village carpenter. (Pāṇ. v. 4, 95.)
8. **श्वन्** *śvan*, dog, takes final **अ** *a* after **अति** *ati*, and after certain words, not the names of animals, with which it is compared; **आकर्षेश्वः** *ākarmaśvaḥ*, a dog of a die, a bad throw (?). (Pāṇ. v. 4, 97.)
9. **अध्वन्** *adhvan* becomes **अध्व** *adhva* after prepositions; **प्राध्वः** *prādhvaḥ*. (Pāṇ. v. 4, 85.)
10. **सामन्** *sāman*, hymn, and **लोमन्** *loman*, hair, become **साम** *sāma* and **लोम** *loma* after **प्रति** *prati*, **अनु** *anu*, and **अव** *ava*; **अनुलोमः** *anulomaḥ*, regular; **अनुलोमं** *anulomam*, adv. with the hair or grain, i. e. regularly. (Pāṇ. v. 4, 75.)
11. **तमस्** *tamas* becomes **तमस** *tamasā* after **अव** *ava*, **सं** *sa*, and **अंध** *andha*; **अंधतमसं** *andha-tamasam*, blind darkness. (Pāṇ. v. 4, 79.)
12. **रहस्** *rahas* becomes **रहस** *rahasa* after **अनु** *anu*, **अव** *ava*, and **तप्त** *tapta*; **अनुरहसः** *anurahasah*, solitary. (Pāṇ. v. 4, 81.)
13. **वर्चस्** *varchas* becomes **वर्चस** *varchasa* after **ब्रह्म** *brahma* and **हस्ति** *hasti*; **ब्रह्मवर्चसं** *brahma-varchasaḥ*, the power of a Brāhman. (Pāṇ. v. 4, 78.)
14. **गो** *go* becomes **गव** *gava*, except at the end of an adjectival Dvigu. **पंचगवं** *pañcagavam*, five cows; but **पंचगुः** *pañcaguh*, bought for five cows. (Pāṇ. v. 4, 92.)
15. **नौ** *nau*, ship, becomes **नाव** *nāva*, if it forms a numerical aggregate; **पंचनावं** *pañchanāvam*, five ships: not when it forms a numerical adjective; **पंचनौः** *pañchanauḥ*, worth five ships. (Pāṇ. v. 4, 99.)
16. **नौ** *nau*, ship, after **अर्ध** *ardha*, becomes **नाव** *nāva*; **अर्धनावं** *ardhanāvam*, half a ship. (Pāṇ. v. 4, 100.)
17. **खारी** *khārī*, a measure of grain, becomes **खार** *khāra* as an aggregate; **द्विखारं** *dvikhāram*: also after **अर्ध** *ardha*; **अर्धखारं** *ardhakhāram*. (Pāṇ. v. 4, 101.)
18. **अंजलि** *añjali*, a handful, after **द्वि** *dvi* or **त्रि** *tri*, may, as an aggregate, take final **अ** *a*; **द्विअंजलं** *dvyañjalam* or **द्विअंजलि** *dvyañjali*, two handfuls. (Pāṇ. v. 4, 102.)

19. अंगुलि *āṅguli*, finger, after numerals and indeclinables, becomes अंगुल *āṅgula*; द्वांगुलं *dvaṅgulam*, a length of two fingers. (Pāṇ. v. 4, 86.)
20. सक्थि *sakthi*, thigh, becomes सक्थ *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्व *pūrva*; पूर्वसक्थं *pūvasaktham*. (Pāṇ. v. 4, 98.)
21. रात्रि *rātri*, night, after सर्व *sarva*, after partitive words, after संख्यात *saṅkhyāta*, पुण्य *puṇya*, likewise after numerals and indeclinables, becomes रात्र *rātra*; सर्वरात्रः *sarva-rātraḥ*, the whole night; पूर्वरात्रः *pūvarātraḥ*, the fore-night; द्विरात्रं *dvirātram*, two nights. (Pāṇ. v. 4, 87.)
22. अहन् *ahan*, day, under the same circumstances, becomes अह *ahna*; सर्वाह्नः *sarvāhnaḥ*, the whole day: but not after a numeral when it expresses an aggregate; द्वाहः *dvyahah*, two days. Except also पुण्याहं *puṇyāham*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pāṇ. v. 4, 88-90.)

II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्त्यशौ *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्त्यश्वं *hastyāśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णौ *śukla-kṛishṇau*, white and black; गवाश्वं *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्त्यशौ *hastyāśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्त्यश्वाः *hastyāśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवौ *śiva-keśavau*, Śiva and Keśava; not केशवशिवौ *keśavaśivau*. Words beginning with a vowel and ending in अ *a* should stand first: ईशकृष्णौ *īśa-kṛishṇau*, Īśa and Kṛishṇa. Words ending in इ *i* (gen. एः *eḥ*) and उ *u* (gen. ओः *oḥ*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhoktri-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियौ *brāhmaṇa-kshatriyau*, a Brāhmaṇa and a Kshatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरौ *pitara-mātarā*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in चृ *ṛi*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in चृ *ṛi*, or by पुत्र *putra*, son, change their चृ *ṛi* into आ *ā* (Pāṇ. vi. 3, 25). मातृ *mātri* + पितृ *pitri* form मातापितरौ *mātāpitarau*, father and mother; पितृ *pitri* + पुत्र *putra* form पितापुत्रौ *pitāputrau*; होतृ *hotri* + पोतृ *potri* form होतापोतारौ *hotāpotārau*, the Hotri and Potri priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रावरुणौ *mitrāvaruṇau*, Mitra and Varuṇa; अग्नीषोमौ *agnishomau*, Agni and Soma. Similar irregularities appear in words like

धावापृथिव्यौ *dyāvā-prithivyau*, heaven and earth; उपासानक्तं *ushāsā-naktam*, dawn and night (Pāṇ. VI. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final च *ch*, छ *chh*, ज्ञ *j*, झ *jh*, द् *d*, श *sh*, and ह *h* take an additional अ *a*. वाच् *vāch* + त्वच् *tvach* form वाक्त्वचं *vāktvacham*, speech and skin (Pāṇ. V. 4, 106). अहन् *ahan*, day (see § 90, 196), and रात्रि *rātri*, night, form the compound अहोरात्रः *ahorātraḥ*, a day and night, a νυχθήμερον (Pāṇ. V. 4, 87).

§ 526. भ्रातरौ *bhrātarau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; श्वशुरौ *śvaśurau* in the sense of father and mother-in-law. Man and wife may be expressed by जायापती *jāyā-patī*, जंपती *jampatī*, or दंपती *dampatī*.

III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nīla-utpalam*, a blue lotus, is a determinative compound (Tatpurusha, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound; (see Pāṇ. II. 2, 24, com.) In the same manner अनश्वः *anaśvaḥ*, not-a-horse, is a determinative, अनश्वो रथः *anaśvo rathaḥ*, a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राप्तोदको ग्रामः *prāpta-udako grāmaḥ*, a water-reached village, a village reached by water. ऊढरथोऽनङ्गान् *ūḍha-ratho 'naḍvān*, a bull by whom a cart (*rathaḥ*) is drawn (*ūḍha*). उपहृतपशू रुद्रः *upahṛita-paśū rudraḥ*, Rudra to whom cattle (*paśuḥ*) is offered (*upahṛita*). पीतांबरो हरिः *pīta-ambaro hariḥ*, Hari possessing yellow garments. प्रपर्णः *pra-parṇaḥ*, leafless, i. e. a tree from which the leaves are fallen off. अपुत्रः *a-putraḥ*, sonless. चित्रगुः *chitra-guḥ*, possessed of a brindled cow. रूपवद्भार्यः *rūpavad-bhāryaḥ*, possessed of a beautiful wife. द्विमूर्धः *dvi-mūrdhaḥ*, two-headed : here *mūrdha* stands for *mūrdhan*. द्विपाद् *dvi-pād*, two-legged : here *pād* stands for *pāda*. सुहृद् *su-hṛid*, having a good heart, a friend. भक्षितभिक्षुः *bhakshita-bhikshaḥ*, one who has eaten his alms. नीलोज्ज्वलवपुः *nīla-ujjvala-vapuḥ*, having a blue resplendent body.

§ 528. Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds :

1. सक्थि *sakthi*, thigh, and अक्षि *akshi*, eye, if they mean really thigh and eye, take final अ *a*; कमलाक्षः *kamalākshaḥ*, lotus-eyed. (Pāṇ. V. 4, 113.)
2. अंगुलि *aṅguli*, finger, substitutes final अ *a* if it refers to wood; द्विगुलं दारु *dyāṅgulaṃ dāru*, a piece of wood with two prongs*. (Pāṇ. V. 4, 114.)

* अंगुलिसदृशावयवं धान्यादिविशेषणकार्यं, Prakriyâ-Kaumudî.

3. मूर्धन् *mūrdhan*, head, substitutes final अ *a* after द्वि *dvi* and त्रि *tri*; द्विमूर्धः *dvimūrdhaḥ*, having two heads. (Pāṇ. v. 4, 115.)
4. लोमन् *loman*, hair, substitutes final अ *a* after अन्तर *antar* and वहिः *vahiḥ*; अन्तर्लोमः *antar-lomaḥ*, having the hairy part inside. (Pāṇ. v. 4, 117.)
5. नासिका *nāsikā*, nose, becomes नस *nasa*, if it stands at the end of a name; गोनसः *gonasaḥ*, cow-nosed, i. e. a snake; but not after स्थूल *sthūla*; स्थूलनासिकः *sthūla-nāsikah*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasaḥ*, with a prominent nose. (Pāṇ. v. 4, 118, 119.)
6. After अ *a*, दुः *duḥ*, or सु *su*, हलि *hali*, furrow, and सक्थि *sakthi*, thigh, may substitute final अ *a*; अहलः *ahalaḥ* or अहलिः *ahaliḥ*. (Pāṇ. v. 4, 121.)
7. After the same particles, प्रजा *prajā*, progeny, and मेधा *medhā*, mind, are treated like nouns ending in अस् *as*; दुर्मेधाः *durmedhāḥ*. (Pāṇ. v. 4, 122.)
8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in अन् *an*; कल्याणधर्मौ *kalyāṇadharmā*. (Pāṇ. v. 4, 124.)
9. जंभा *jambhā*, jaw, after certain words, becomes जंभन् *jambhan*; सुजंभा *sujambhā*.
10. जानु *jānu*, knee, after प्र *pra* and सं *sa*, becomes जु *jū*; प्रजुः *prajūḥ* (Pāṇ. v. 4, 129). This is optional after ऊर्ध्व *ūrdhva* (Pāṇ. v. 4, 130).
11. ऊधस् *ūdhas*, udder, becomes ऊधन् *ūdhan*; कुंडोभी *kuṇḍodhnī*. (Pāṇ. v. 4, 131.)
12. धनुस् *dhanus*, bow, becomes धन्वन् *dhanvan*; पुष्पधन्वा *pushpadhanvā*, having a bow of flowers (Pāṇ. v. 4, 132). In names this is optional.
13. जाया *jāyā*, wife, becomes जानि *jāni*; शुभजानिः *śubhajāniḥ*. (Pāṇ. v. 4, 134.)
14. गंध *gandha*, smell, substitutes गंधि *gandhi* after certain words; सुगंधिः *sugandhiḥ*. (Pāṇ. v. 4, 135-137.)
15. पाद *pāda*, foot, becomes पाद् *pād* after certain words; व्याघ्रपाद् *vyāghrapād*. (Pāṇ. v. 4, 138-140.)
16. दंत *danta*, tooth, becomes दत् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदती *dvidatī*. (Pāṇ. v. 4, 141-145.)
17. ककुद् *kakuda*, hump, becomes ककुद् *kakud* after certain words and in certain senses; अजातककुद् *ajātakakud*, a young bull before his humps have grown. (Pāṇ. v. 4, 146-148.)
18. उरस् *uras* and other words belonging to the same class add final क *ka*; व्यूढोरस्कः *vyūḍhoraskaḥ*, broad-chested. (Pāṇ. v. 4, 151.)
19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिका *bahusvāmikā*, having many masters, from स्वामिन् *svāmin*, master. (Pāṇ. v. 4, 152.)
20. Feminine words in ई, like नदी *nadī*, and words in च्चि *ri*, add final क *ka*; बहुकुमारीकः *bahukumārīkaḥ*, having many maidens; बहुभर्तृकः *bahubhartṛikaḥ*, having many husbands. (Pāṇ. v. 4, 153.)
21. Most other words may or may not add final क *ka*; बहुमालकः *bahumālakaḥ* or बहुमालाकः *bahumālākaḥ* or बहुमालः *bahumālāḥ*. (Pāṇ. v. 4, 154.)

IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (Avyayîbhâva) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples : अधिहरि *adhi-hari*, upon Hari, instead of अधि हरी *adhi harau*, loc. sing. अनुविष्णु *anu-vishnu*, after Vishṇu, instead of अनु विष्णुं *anu vishṇum*, acc. sing. उपकृष्णं *upa-kṛishṇam*, near to Kṛishṇa. निर्मक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakshinam*, to the right. अनुरूपं *anu-rūpam*, after the form, i. e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathā-śakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathā*. सतृणं *sa-triṇam* with the grass; सतृणमन्ति *satṛiṇam antī*, he eats (everything) even the grass, instead of तृणेन सह *triṇena saha*, with the grass. यावच्छ्लोकं *yāvach-chhlokam*, at every verse. अमुक्ति *āmukti*, until final delivery. अनुगङ्गं *anu-gaṅgam*, near the Gaṅgā. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śarad*, autumn (Pāṇ. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस् *jaras*, old age (§ 167). उपसमिन् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध् *samidh*, fire-wood. उपराजं *upa-rājam*, near the king; from राजन् *rājan*, king.

§ 530. There are some Avyayibhāvas the first element of which is not an indeclinable particle. Ex. तिष्ठतु *tishṭhad-gu*, at the time when the cows stand to be milked; पञ्चगङ्गं *pañcha-gaṅgam*, at the place where the five Gaṅgās meet, (near the Mādhav-rāo ghāt at Benares); प्रत्यग्रामं *pratyag-grāmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds :

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, t, th, ḍ, ḍh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिधं *upasamidham* or उपसमिन् *upasamit*, near the fire-wood. (Pāṇ. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyātmam*, with regard to one-self. (Pāṇ. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मं *upacharmam* or उपचर्मे *upacharma*, near the skin. (Pāṇ. v. 4, 109.)
4. नदी *nadī*, पौर्णमासी *paurṇamāsī*, आग्रहायणी *āgrahāyaṇī*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadī* or उपनदं *upanadam*, near the river. (Pāṇ. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pāṇ. v. 4, 107.)

APPENDIX I.

DHÂTUPÂTHA OR LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

अ *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *uddatta*, acutely accented, and *anuddatta*, gravely accented, the former admitting, the latter rejecting the intermediate इ *i*.

आ *d* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 16. Ex. फुल्लः *phullaḥ* from त्रिफला *triphala*.

इ *i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345, ¹⁰), Pân. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंद्यते *nandyate*; but from मंथ् or मन्थ् *manth*, Pres. मंथति *manthati*, Pass. मथ्यते *mathyate*.

इर् *ir* shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pân. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotît* from चुतिर् *chyutir*.

ई *i* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 14. Ex. उन्नः *unnaḥ* from उंदी *undî*.

उ *u* renders the admission of the intermediate इ *i* optional before the gerundial त्वा *tvā* (§ 337, II. 5), Pân. VII. 2, 56; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. शमित्वा *śamitvā* or शान्त्वा *śāntvā* from शमु *śamu*; but शान्तः *śāntaḥ*.

ऊ *ū* renders the admission of the intermediate इ *i* optional in the general tenses before all consonants but य् *y* (§ 337, I. 2), Pân. VII. 2, 44; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. सेद्धा *seddhā* or सेधिता *sedhitā* from सिधू *sidhū*; but सिद्धः *siddhaḥ*.

चृ *ri* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pân. VII. 4, 2. Ex. अलुलोकत् *alulokat* from लोक् *lokri*.

लृ *li* shows that the verb takes the second aorist in the Parasmaipada (§ 367),

Pân. III. 1, 55. Ex. अगमत् *agamat* from गम् *gamli*.

ए *e* forbids Vṛiddhi in the first aorist (§ 348*), Pân. VII. 2, 5. Ex. अमचीत् *amathit* from मचे *mathe*.

ओ *o* indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5),

Pân. VIII. 2, 45. Ex. पीनः *pīnaḥ* from ओष्यायी *opyāyī*.

इ *i* shows that the verb follows the Âtmanepada (Pân. I. 3, 12).

ऋ *ṛ* shows that the verb follows both the Âtmanepada and Parasmaipada, the former if the act reverts to the subject (Pân. I. 3, 72).

त्रि *ñi* shows that the past participle has the power of the present (Pân. III. 2, 187). Ex. फुल्लः *phullah*, blown, from त्रिफला *ñiphalā*.

म् *m* shows that the vowel is not lengthened in the causative (§ 462, note), Pân. VI. 4, 92; and that the vowel is optionally lengthened in the aorist of the passive (Pân. VI. 4, 93).

Bhū Class (Bhvādi, I Class).

I. Parasmaipada Verbs.

1. भू *bhū*, to be.

Parasmaipada : P. 1. भवामि *bhāvāmi*, 2. भवसि *bhāvasi*, 3. भवति *bhāvati*, 4. भवावः *bhāvāvaḥ*, 5. भवथः *bhāvathaḥ*, 6. भवतः *bhāvataḥ*, 7. भवामः *bhāvāmaḥ*, 8. भवथ *bhāvatha*, 9. भवन्ति *bhāvanti*, I. 1. अभवं *ābhavam*, 2. अभवः *ābhavaḥ*, 3. अभवत् *ābhavat*, 4. अभवाव *ābhavāva*, 5. अभवतं *ābhavatam*, 6. अभवतां *ābhavatām*, 7. अभवाम *ābhavāma*, 8. अभवत *ābhavata*, 9. अभवन् *ābhavan*, O. 1. भवेयं *bhāveyam*, 2. भवेः *bhāveḥ*, 3. भवेत् *bhāvet*, 4. भवेव *bhāveva*, 5. भवेतं *bhāvetam*, 6. भवेतां *bhāvetām*, 7. भवेम *bhāvema*, 8. भवेत *bhāveta*, 9. भवेयुः *bhāveyuḥ*, I. 1. भवानि *bhāvāni*, 2. भव *bhāva*, 3. भवतु *bhāvatu*, 4. भवाव *bhāvāva*, 5. भवतं *bhāvataḥ*, 6. भवतां *bhāvātām*, 7. भवाम *bhāvāma*, 8. भवत *bhāvata*, 9. भवन्तु *bhāvantu* || Pf. 1. बभूव *babhūva*† (see p. 175), 2. बभूविथ *babhūvitha*, 3. बभूव *babhūva*, 4. बभूविथ *babhūvivā*, 5. बभूवथुः *babhūvāthuh*, 6. बभूवतुः *babhūvātuh*, 7. बभूविम *babhūvimā*, 8. बभूव *babhūvā*, 9. बभूवुः *babhūvūḥ*, II A. 1. अभूवं *ābhūvam* (see p. 188), 2. अभूः *ābhūḥ*, 3. अभूत् *ābhūt*, 4. अभूव *ābhūva*, 5. अभूतं *ābhūtam*, 6. अभूतां *ābhūtām*, 7. अभूम *ābhūma*, 8. अभूत *ābhūta*, 9. अभूवन् *ābhūvan*, F. 1. भविष्यामि *bhavishyāmi*, 2. भविष्यसि *bhavishyāsi*, 3. भविष्यति *bhavishyāti*, 4. भविष्यावः *bhavishyāvaḥ*, 5. भविष्यथः *bhavishyāthaḥ*, 6. भविष्यतः *bhavishyātāḥ*, 7. भविष्यामः *bhavishyāmaḥ*, 8. भविष्यथ *bhavishyātha*, 9. भविष्यन्ति *bhavishyānti*, C. 1. अभविष्यं *ābhavishyam*, 2. अभविष्यः *ābhavishyaḥ*, 3. अभविष्यत् *ābhavishyat*, 4. अभविष्याव *ābhavishyāva*, 5. अभविष्यतं *ābhavishyatam*, 6. अभविष्यतां *ābhavishyatām*, 7. अभविष्याम *ābhavishyāma*, 8. अभविष्यत *ābhavishyata*, 9. अभविष्यन् *ābhavishyan*,

† The reduplicative syllable ब *ba* is irregular, instead of बु *bu*. The base, too, is irregular (Pân. I. 2, 6); the regular form would have been बुभाव *bubhāva*.

P. F. I. भवितास्मि *bhavitāsmi*, 2. भवितासि *bhavitāsi*, 3. भविता *bhavitā*, 4. भवितास्वः *bhavitāsvaḥ*, 5. भवितास्यः *bhavitāsthaḥ*, 6. भवितास्यै *bhavitārau*, 7. भवितास्तः *bhavitāstmaḥ*, 8. भवितास्य *bhavitāstha*, 9. भवितारः *bhavitādraḥ*, B. I. भूयासं *bhūyāsam*, 2. भूयाः *bhūyāḥ*, 3. भूयात् *bhūyāt*, 4. भूयास्व *bhūyāsva*, 5. भूयास्तं *bhūyāstam*, 6. भूयास्तां *bhūyāstām*, 7. भूयास्म *bhūyāstma*, 8. भूयास्त *bhūyāsta*, 9. भूयासुः *bhūyāsuḥ* ॥ Part. Pres. भवन् *bhāvan*, Perf. बभूवान् *babhūvān*, Fut. भविष्यन् *bhaviṣhyān*, Ger. भूत्वा *bhūtvā* or °भूय *-bhūya*, Adj. भवितव्यः *bhavitavyaḥ*, भवनीयः *bhavanīyaḥ*, भव्यः *bhāvyaḥ* (§ 456).

Ātmanepada* : P. I. भवे *bhāve*, 2. भवसे *bhāvase*, 3. भवते *bhāvate*, 4. भवावहे *bhāvāvahe*, 5. भवेथे *bhāvethe*, 6. भवते *bhāvete*, 7. भवामहे *bhāvāmahe*, 8. भवध्वे *bhāvadhve*, 9. भवन्ते *bhāvante*, I. I. अभवे *ābhave*, 2. अभवथाः *ābhavathāḥ*, 3. अभवत *ābhavata*, 4. अभवावहि *ābhavāvahi*, 5. अभवेथां *ābhavethām*, 6. अभवेतां *ābhavetām*, 7. अभवामहि *ābhavāmahi*, 8. अभवध्वं *ābhavadhvam*, 9. अभवन्त *ābhavanta*, O. I. भवेय *bhāveya*, 2. भवेथाः *bhāvetthāḥ*, 3. भवेत *bhāveta*, 4. भवेवहि *bhāvevahi*, 5. भवेयाथां *bhāveyāthām*, 6. भवेयातां *bhāveyātām*, 7. भवेमहि *bhāvemahi*, 8. भवेध्वं *bhāvedhvam*, 9. भवेरन् *bhāveran*, I. I. भवे *bhāvai*, 2. भवस्व *bhāvasva*, 3. भवतां *bhāvatām*, 4. भवावहे *bhāvāvahai*, 5. भवेथां *bhāvetthām*, 6. भवेतां *bhāvetām*, 7. भवामहे *bhāvāmahai*, 8. भवध्वं *bhāvadhvam*, 9. भवन्तां *bhāvantām* ॥ Pf. I. बभूवे *babhūvé* (see note †, page 245), 2. बभूविषे *babhūviṣhé*, 3. बभूवे *babhūvé*, 4. बभूविवहे *babhūvivāhe*, 5. बभूवाथे *babhūvāthe*, 6. बभूवाते *babhūvāte*, 7. बभूविमहे *babhūvimāhe*, 8. बभूविध्वे or °द्वे *babhūvidhvé* or -*dhvé* (see § 105), 9. बभूविर *babhūviré*, I A. I. अभविषि *ābhaviṣhi*, 2. अभविष्ठाः *ābhaviṣthāḥ*, 3. अभविष्ट *ābhaviṣṭa*, 4. अभविष्वहि *ābhaviṣvahi*, 5. अभविषाथां *ābhaviṣāthām*, 6. अभविषातां *ābhaviṣātām*, 7. अभविष्महि *ābhaviṣmahi*, 8. अभविध्वं or °द्वं *ābhavidhvām* or -*dhvam*, 9. अभविषत *ābhaviṣata*, F. भविष्ये *bhaviṣhyé* &c., C. अभविष्ये *ābhaviṣhye* &c., P. F. I. भविताहे *bhavitāhe*, 2. भवितासे *bhavitāse*, 3. भविता *bhavitā*, 4. भवितास्वहे *bhavitāsvahe*, 5. भवितासाथे *bhavitāsthāthe*, 6. भवितास्यै *bhavitārau*, 7. भवितास्तहे *bhavitāstmahe*, 8. भविताध्वे *bhavitādhve*, 9. भवितारः *bhavitādraḥ*, B. I. भविषीय *bhaviṣīyā*, 2. भविषीष्ठाः *bhaviṣīṣthāḥ*, 3. भविषीष्ट *bhaviṣīṣṭā*, 4. भविषीवहि *bhaviṣīvahi*, 5. भविषीयाथां *bhaviṣīyāthām*, 6. भविषीयास्तां *bhaviṣīyāstām*, 7. भविषीमहि *bhaviṣīmahi*, 8. भविषीध्वं or °द्वं *bhaviṣīdhvām* or -*dhvām*, 9. भविषीरन् *bhaviṣīrān* ॥ Part. Pres. भवमानः *bhāvamānaḥ*, Perf. बभूवानः *babhūvānāḥ*, Fut. भविष्यामः *bhaviṣyāmāṇaḥ*.

Passive : P. I. भूये *bhūyé†*, 2. भूयसे *bhūyāse*, 3. भूयते *bhūyāte*, 4. भूयावहे *bhūyāvahe*, 5. भूयेथे *bhūyéthe*, 6. भूयेते *bhūyéte*, 7. भूयामहे *bhūyāmahe*, 8. भूयध्वे *bhūyādhve*, 9. भूयन्ते *bhūyānte*, I. अभूये *ābhūye* &c., O. भूयेय *bhūyéya* &c., I. भूये *bhūyai* &c. ॥

* भू *bhū* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining : स श्रियं भवते *sa śriyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhū* with अनु *anu* means to perceive, and may yield a passive.

Pf. बभूवे *babhūvé* &c., like Âtmanepada, I A. 1. अभविषि or अभविषि *ābhāvishi*, 2. अभविष्ठाः or अभविष्ठाः *ābhāvishīhāḥ*, 3. अभवि *ābhāvi*, 4. अभविष्यहि *ābhāvishyahi* &c., like Âtmanepada, F. भविष्ये or भविष्ये *bhāvishyē* &c., C. अभविष्ये or अभविष्ये *ābhāvishye* &c., P. F. भविताहे or भविताहे *bhāvitāḥe* &c., B. भविषीय or भविषीय *bhāvishīyā* &c. ॥ Part. Pres. भूयमानः *bhūyāmaṇaḥ*, Fut. भविष्यमाणः *bhāvishyāmaṇaḥ*, Past भूतः *bhūtāḥ*.

Causative, Parasmaipada : P. भावयामि *bhāvāyāmi*, I. अभवयं *ābhāvayam*, O. भावयेयं *bhāvāyeyam*, I. भावयानि *bhāvāyāni* ॥ Pf. भावयांचकार *bhāvayāñchakāra*, II A. स्रबोभवं *ābībhavam*, F. भावयिष्यामि *bhāvayishyāmi*, C. स्रभावयिष्ये *ābhāvayishye*, P. F. भावयितास्मि *bhāvayitāsmi*, B. भाव्यासं *bhāvyaśam*.

Causative, Âtmanepada : P. भावये *bhāvāye*, I. स्रभावये *ābhāvaye*, O. भावयेय *bhāvāyeya*, I. भावये *bhāvāyai* ॥ Pf. भावयांचक्रे *bhāvayāñchakre*, II A. स्रबोभवे *ābībhave*, F. भावयिष्ये *bhāvayishyē*, C. स्रभावयिष्ये *ābhāvayishye*, P. F. भावयिताहे *bhāvayitāḥe*, B. भावयिषीय *bhāvayishīyā*.

Causative, Passive : P. भाव्ये *bhāvāyē*, I. स्रभाव्ये *ābhāvāye*, O. भाव्येय *bhāvāyēya*, I. भाव्यै *bhāvāyai* ॥ Pf. भावयांचक्रे, °बभूवे, °सासे, *bhāvayāñchakre*, -*babhūve*, -*āse*, I A. स्रभावयिषि *ābhāvayishi* or स्रभावयिषि *ābhāvishi*, F. भावयिष्ये *bhāvayishyē* or भावयिष्ये *bhāvishyē*, C. स्रभावयिष्ये *ābhāvayishye* or स्रभावयिष्ये *ābhāvishye*, P. F. भावयिताहे *bhāvayitāḥe* or भावयिताहे *bhāvitāḥe*, B. भावयिषीय *bhāvayishīyā* or भावयिषीय *bhāvishīyā*.

Desiderative, Parasmaipada : P. बुभूषामि *būbhūshāmi*, I. स्रबुभूषं *ābubhūsham*, O. बुभूषेयं *būbhūshēyam*, I. बुभूषाणि *būbhūshāṇi* ॥ Pf. बुभूषांचकार *bubhūshāñchakāra*, I A. स्रबुभूषिषं *ābubhūshisham*, F. बुभूषिष्यामि *bubhūshishyāmi*, C. स्रबुभूषिष्यं *ābubhūshishyam*, P. F. बुभूषितास्मि *bubhūshitāsmi*, B. बुभूष्यासं *bubhūshyāśam*.

Desiderative, Âtmanepada : P. बुभूषे *būbhūshe*, I. स्रबुभूषे *ābubhūshe*, O. बुभूषेय *būbhūsheya*, I. बुभूषे *būbhūshai* ॥ Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. स्रबुभूषिषि *ābubhūshishi*, 2. स्रबुभूषिष्ठाः *ābubhūshishīhāḥ*, 3. स्रबुभूषिष्ट *ābubhūshishīṣṭa*, F. बुभूषिष्ये *bubhūshishyē*, C. स्रबुभूषिष्ये *ābubhūshishye*, P. F. बुभूषिताहे *bubhūshitāḥe*, B. बुभूषिषीय *bubhūshishīyā*.

Desiderative, Passive : P. बुभूष्ये *bubhūshyē*, I. स्रबुभूष्ये *ābubhūshye*, O. बुभूष्येय *bubhūshyēya*, I. बुभूष्यै *bubhūshyai* ॥ Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. स्रबुभूषिषि *ābubhūshishi*, 2. स्रबुभूषिष्ठाः *ābubhūshishīhāḥ*, 3. स्रबुभूषि *ābubhūshi* (see § 406), F. बुभूषिष्ये *bubhūshishyē*, C. स्रबुभूषिष्ये *ābubhūshishye*, P. F. बुभूषिताहे *bubhūshitāḥe*, B. बुभूषिषीय *bubhūshishīyā*.

Intensive, Âtmanepada : P. 1. बोभूये *bobhūyē*, 2. बोभूयसे *bobhūyāse*, 3. बोभूयते *bobhūyāte*, 4. बोभूयावहे *bobhūyāvahe*, 5. बोभूयेये *bobhūyēthe*, 6. बोभूयेते *bobhūyēte*, 7. बोभूयामहे *bobhūyāmahe*, 8. बोभूयध्वे *bobhūyādhve*, 9. बोभूयंते *bobhūyānte*, I. 1. स्रबोभूये *ābobhūye*, 2. स्रबोभूयथाः *ābobhūyathāḥ*, 3. स्रबोभूयत *ābobhūyata*, 4. स्रबोभूयावहि *ābobhūyāvahi*, 5. स्रबोभूयेथां *ābobhūyethām*, 6. स्रबोभूयेतां *ābobhūyetām*, 7. स्रबोभूयामहि *ābobhūyāmahi*, 8. स्रबोभूयध्वं *ābobhūyadhvam*, 9. स्रबोभूयंत *ābobhūyanta*, O. बोभूयेय

bobhūyēya &c., I. 1. बोभूयै *bobhūyai*, 2. बोभूयस् *bobhūyāsva*, 3. बोभूयतां *bobhūyātām*, 4. बोभूयावहै *bobhūyāvahai*, 5. बोभूयेषां *bobhūyēthām*, 6. बोभूयेतां *bobhūyētām*, 7. बोभूयामहै *bobhūyāmahai*, 8. बोभूयध्वं *bobhūyādhvam*, 9. बोभूयन्तां *bobhūyāntām* ॥ Pf. बोभूयांचक्रे *bobhūyāṁchakre*, I A. 1. अबोभूयिषि *ābobhūyishi*, 2. अबोभूयिष्ठाः *ābobhūyishthāḥ*, 3. अबोभूयिष्ट *ābobhūyishṭa*, 4. अबोभूयिष्वहि *ābobhūyishvahi*, 5. अबोभूयिषायां *ābobhūyishāthām*, 6. अबोभूयिषातां *ābobhūyishātām*, 7. अबोभूयिष्महि *ābobhūyishmahi*, 8. अबोभूयिध्वं or °द्धं *ābobhūyidhvam* or *-ḍhvam*, 9. अबोभूयिषत *ābobhūyishata*, F. बोभूयिष्ये *bobhūyishyē*, C. अबोभूयिष्ये *ābobhūyishye*, P. F. बोभूयिताहे *bobhūyitāhe*, B. बोभूयिषीय *bobhūyishīyā*.

Intensive, Parasmaipada: P. 1. बोभोमि *bōbhomi* or बोभवीमि *bōbhavīmi*, 2. बोभोषि *bōbhoshi* or बोभवीषि *bōbhavīshi*, 3. बोभोति *bōbhoti* or बोभवीति *bōbhavīti*, 4. बोभूवः *bōbhūvāḥ*, 5. बोभूयः *bōbhūthāḥ*, 6. बोभूतः *bōbhūtāḥ*, 7. बोभूमः *bōbhūmāḥ*, 8. बोभूय *bōbhūthā*, 9. बोभुवति *bōbhuvati*, I. 1. अबोभवं *ābobhavam*, 2. अबोभोः *ābobhoḥ* or अबोभवीः *ābobhavīḥ*, 3. अबोभोत् *ābobhot* or अबोभवीत् *ābobhavīt*, 4. अबोभूव *ābobhūva*, 5. अबोभूतं *ābobhūtām*, 6. अबोभूतां *ābobhūtām*, 7. अबोभूम *ābobhūma*, 8. अबोभूत *ābobhūta*, 9. अबोभुवुः *ābobhavuḥ*, O. बोभूयां *bōbhūyām*, I. 1. बोभवानि *bōbhavāni*, 2. बोभूहि *bōbhūhī*, 3. बोभोतु *bōbhotu* or बोभवीतु *bōbhavītu*, 4. बोभवाव *bōbhavāva*, 5. बोभूतं *bōbhūtām*, 6. बोभूतां *bōbhūtām*, 7. बोभवाम *bōbhavāma*, 8. बोभूत *bōbhūtā*, 9. बोभुवतु *bōbhuvatu* ॥ Pf. 1. बोभवांचकार *bōbhavāṁchakāra*, 4. बोभवांचकृव *bōbhavāṁchakṛiva*, 7. बोभवांचकृम *bōbhavāṁchakṛima*; also 1. बोभाव *bōbhāva* or बोभूव *bōbhūva*, 2. बोभूविष *bōbhūvitha*, 3. बोभाव *bōbhāva* or बोभूव *bōbhūva*, 4. बोभूविष *bōbhūvivā**, 5. बोभूवयुः *bōbhūvāthuh*, 6. बोभूवतुः *bōbhūvātuh*, 7. बोभूविम *bōbhūvimā*, 8. बोभूव *bōbhūvā*, 9. बोभूवुः *bōbhūvūḥ*, II A. 1. अबोभूवं *ābobhūvam*, 2. अबोभूः *ābobhūḥ* or अबोभूवीः *ābobhūvīḥ*, 3. अबोभूत् *ābobhūt* or अबोभूवीत् *ābobhūvīt*, 4. अबोभूव *ābobhūva*, 5. अबोभूतं *ābobhūtām*, 6. अबोभूतां *ābobhūtām*, 7. अबोभूम *ābobhūma*, 8. अबोभूत *ābobhūta*, 9. अबोभूवुः *ābobhūvuḥ* (not अबोभूवन् *ābobhūvan*), I A. 1.† अबोभाविषं *ābobhāvisham*, 4. अबोभाविष्व *ābobhāvishva*, 7. अबोभाविष्म *ābobhāvishma*, F. बोभविष्यामि *bōbhavishyāmi*, C. अबोभविष्यं *ābobhavishyam*, P. F. बोभवितास्मि *bōbhavitāsmi*, B. बोभूयासं *bōbhūyāsam*.

Note—Grammarians who allow the intensive without *य* to form an *Ātmanepada*, give the following forms: Pres. बोभूते *bōbhūté*, Impf. अबोभूत *ābobhūta*, Opt. बोभुवीत *bōbhuvīta*, Imp. बोभूतां *bōbhūtām*, Per. Perf. बोभवांचक्रे *bōbhavāṁchakre*, Aor. अबोभविष्ट *ābobhavishṭa*, Fut. बोभविष्यते *bōbhavishyāte*, Cond. अबोभविष्यत *ābobhavishyata*, Per. Fut. बोभविता *bōbhavitā*, Ben. बोभविषीष्ट *bōbhavishīṣṭā*. (See Colebrooke, p. 194.)

* The form बोभूविष *bōbhuviva* is not sanctioned by any rule of Pāṇini.

† The first aorist is the usual form for intensives, but in भू *bhū* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for भू *bhū* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

2. चित् *chit*, to think, (चिती.)

The Anubandha ई shows that the participle in तः *taḥ* takes no intermediate इ *i*.

P. चेतति, I. अचेतत्, O. चेतत्, I. चेततु ॥ Pf. 1. चिचेत्, 2. चिचेतिष, 3. चिचेत्, 4. चिचित्व, 5. चिचित्वः, 6. चिचित्वः, 7. चिचित्व, 8. चिचित्व, 9. चिचित्वः, I A. 1. अचेतिषं, 2. अचेतीः, 3. अचेतीत्, 4. अचेतिष्व, 5. अचेतिषं, 6. अचेतिषां, 7. अचेतिष्व, 8. अचेतिष्व, 9. अचेतिष्वः, F. चेतित्व, C. अचेतिष्यत्, P. F. चेतिता, B. चित्वात् ॥ Pt. चित्, चिचित्वान्, Ger. चेतित्वा or चितित्वा, °चित्, Adj. चेतित्वः, चेतनीयः, चेत्यः ॥ Pass. चित्यते, Aor. अचेति, Caus. चेतयति, Aor. अचीचितत्, Des. चिचेतिषति or चिचित्वति, Int. चेतित्वे, चेतित्वे.

3. च्युत् *chyt*, to sprinkle, (च्युतिर्.)

The Anubandha इर *ir* shows that the verb may take the first and second aorist.

P. च्योतति, I. अच्योतत्, O. च्योतत्, I. च्योततु ॥ Pf. 1. चुच्योत्, 2. चुच्योतिष, 4. चुच्युतिष, I A. 1. अच्योतिषं, 2. अच्योतीः, 3. अच्योतीत्, 9. अच्योतिषुः, or II A. 1. अच्युत्, 2. अच्युतः, 3. अच्युत्, 9. अच्युत्, F. च्योतिष्यति, C. अच्योतिष्यत्, P. F. च्योतिषा, B. च्युत्वात् ॥ Pt. च्युतिषः or च्योतिषः, चुच्युत्वा, Ger. च्योतिषा or च्युतिषा, Adj. च्योतिष्यः ॥ Pass. च्युत्यते, Caus. च्योतयति, Aor. अच्युत्, Des. चुच्योतिषति or चुच्युतिषति, Int. चोच्युते, चोच्युति.

4. क्ष्युत् *śchyt*, to flow, (क्ष्युतिर्.)

P. क्ष्योतति, I. अक्ष्योतत्, O. क्ष्योतत्, I. क्ष्योततु ॥ Pf. 1. चुक्ष्योत्, 9. चुक्ष्युत्, I A. 1. अक्ष्योतिषं, 2. अक्ष्योतीः, or II A. 1. अक्ष्युत्, F. क्ष्योतिष्यति, C. अक्ष्योतिष्यत्, P. F. क्ष्योतिषा, B. क्ष्युत्वात् &c.

Note—This verb is sometimes written श्रुत्.

5. मंथ् *manth*, to shake.

P. मंथति ॥ Pf. 1. ममंथ, 2. ममंथिष, 3. ममंथ, 7. ममंथिष, 8. ममंथयुः (Pân. 1. 2, 5) or, less correctly, ममथयुः (§ 328, 4), I A. ममंथीत्, F. मंथिष्यति, P. F. मंथिता, B. मथ्यात् (§ 345, ¹⁰) ॥ Pt. मथितः, ममथान् or मेथिवान् (cf. § 395, note), Ger. मंथित्वा or मथित्वा (Pân. 1. 2, 23; § 428), °मथ्य, Adj. मंथित्वः, मंथनीयः, मंथ्यः ॥ Pass. मथ्यते, Caus. मंथयति, Des. मिमंथिषति, Int. ममथ्यते, ममंथि or ममंथीति, Impf. 3. ममामन्.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, *nit*) terminations (Pân. vi. 4, 24); but not roots written with Anubandha ई. The terminations of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pân. 1. 2, 5). According to some, however, the weakening is allowed even after double consonants: केचिदिति । प्रबोधोदयवृत्तिकारादयः । तथा च प्रबोधोदयवृत्तावुक्तं । संयोगाद्भिद् किद्धा । ररजतुः ररजुरिति ॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take ए instead of reduplication: न्योपिनो नेति केचित् ममथतुः । Prakriyā-Kaumudī, p. 7 b.

Native grammarians admit a verb मथति (*mathe*), and another मथ्नाति, which supply a variety of verbal derivatives.

6. कुंप् *kunth*, to strike, (कुषि.)

Roots marked in the Dhâtupāṭha by technical final ई keep their penultimate nasal throughout.

This root can take no Guṇa, on account of its final conjunct consonant.

P. कुंषति, I. अकुंषत्, O. कुंषत्, I. कुंषतु ॥ Pf. 1. चुकुंष, 2. चुकुंषिष, 9. चुकुंषुः, I A.

अकुंथीत्, 9. अकुंथिषुः, F. कुंथिष्यति, P. F. कुंथिता, B. कुंथ्यात्, (प्रनिकुंथ्यात्, § 99, not with lingual ण, as Carey gives it) ॥ Pt. कुंथितः, चुकुंथान्, Ger. कुंथित्वा, °कुंथ्य, Adj. कुंथितव्यः ॥ Pass. कुंथ्यते, Caus. कुंथयति, Des. चुकुंथिषति, Int. चोकुंथ्यते, चोकुंथि.

7. सिध् *sidh*, to go (विध्), and सिध् *sidh*, to command (विधू).

P. सेधति (निसेधति*), I. असेधत् ॥ Pf. 1. सिषेध, 2. सिषेधिष, 9. सिषिधुः, I A. असेधीत्, F. सेधिष्यति, P. F. सेधिता, B. सिध्यात्.

In the sense of commanding or ordaining, this root is marked by technical ऊ (विधू), and hence the intermediate इ may be omitted. Thus Pf. 2. सिषेधिष or सिषेड, 4. सिषिधिष or सिषिध्व &c., F. सेधिष्यति or सेत्सति, P. F. सेधिता or सेडा, I A. असेधीत् (as before), or 1. असैत्सं, 2. असैत्सीः, 3. असैत्सीत्, 4. असैत्स, 5. असैडं, 6. असैड्वां, 7. असैत्सम्, 8. असैड, 9. असैत्सुः ॥ Pt. सिद्धः, Ger. सेधित्वा or सिद्धा, °सिध्य, Adj. सेधितव्यः or सेडव्यः ॥ Pass. सिध्यते, Caus. सेधयति, Des. सिसेधिषति or सिषित्सति (§ 103), Int. सेषिध्यते, सेषेडि.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति ॥ Pf. 1. चखाद (ā), 2. चखदिष, 3. चखाद, 4. चखदिष, 5. चखदधुः, 6. चखदतुः, 7. चखदिम, 8. चखद, 9. चखदुः, I A. अखादीत् or अखदीत् (ā), (Pāṇ. VII. 2, 7; § 348), F. खदिष्यति, P. F. खदिता, B. खद्यात् ॥ Pt. खदितः, चखद्वान्, Ger. खदित्वा, °खद्य, Adj. खदितव्यः ॥ Pass. खद्यते, Caus. खादयति, Des. चिखदिषति, Int. चाखद्यते, चाखन्ति.

9. गद् *gad*, to speak.

P. गदति (प्रणिगदति), I. अगदत् (प्रण्यगदत्), O. गदेत्, I. गदतु ॥ Pf. 1. जगाद (ā), 2. जगदिष, 9. जगदुः, I A. अगादीत् or अगदीत् (ā), (Pāṇ. VII. 2, 7; § 348), F. गदिष्यति, C. अगदिष्यत्, P. F. गदिता, B. गद्यात् ॥ Caus. गादयति, Des. जिगदिषति, Int. जागद्यते, जागन्ति.

10. रद् *rad*, to trace, to scratch.

P. रदति ॥ Pf. 1. रराद (ā), 2. रेदिष, 9. रेदुः, I A. अरादीत् or अरदीत् (ā), (§ 348).

11. नद् *nad*, to hum, (णद्).

P. नदति (प्रणनदति, प्रणिनदति) ॥ Pf. 1. ननाद (ā), 2. नेदिष, 9. नेदुः, I A. अनानीत् or अनदीत् (ā).

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति, I. अर्दीत् ॥ Pf. 1. आनर्द, 2. आनर्दिष, 9. आनर्दुः, I A. आर्दीत्, F. अर्दिष्यति ॥ Pt. अर्दितः, not अर्तः, see also p. 166 ॥ Caus. अर्दयति, आर्दिदत्, Des. अर्दिदिषति.

13. इद् *ind*, to govern, (इदि).

P. इंदति, I. इंदत्, O. इंदेत्, I. इंदतु ॥ Pf. इंदांचकार (§ 325) or इंदामास or इंदांबभूव,

* The change of स into ष is forbidden by Pāṇini VIII. 3, 113, when सिध् means to go. It is admitted by the Sār. The Anubandha उ is sometimes added to सिध् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate इ belong properly only to सिध् to command. This verb *must* change its initial स after prepositions; निषेधति.

IA. 1. ऐदिपं, 2. ऐदीः, F. इदिष्यति, C. ऐदिष्यत्, P. F. इदिता, B. इद्यात् ॥ Pt. इदितः, Perf. इदांचकृवान् or बभूवान् or आसिवान्, Perf. Pass. इदांचक्रावः or बभूवानः or आसावः.

14. निन्द *nind*, to blame, (णिदि.)

P. निन्दति (प्रनिन्दनं or प्रणिन्दनं, § 98, 8, 2) ॥ Pf. निनिन्द, I A. अनिन्दीत्, F. निदिष्यति, P. F. निदिता, B. निद्यात्.

15. निक्ष *niksh*, to kiss, (णिक्ष.)

P. निक्षति (प्रणिक्षति, not प्रनिक्षति, § 98, 8, 2) ॥ Pf. निनिक्ष, I A. अनिक्षीत्, F. निक्षिष्यति, P. F. निक्षिता, B. निक्ष्यात्.

16. उक् *ukh*, to go.

P. ओखति (प्रोखति, § 43), I. औखत् ॥ Pf. 1. उवोख (§ 314), 2. उवोखिष, 3. उवोख, 7. उखिम, I A. औखीत्, F. ओखिष्यति, C. औखिष्यत्, P. F. ओखिता, B. उख्यात् ॥ Pass. उख्यते, Caus. ओखयति, Des. ओचिखिपति.

17. अंच *añch*, to go, to worship, (अंचु and अचि.)

The Anubandha उ u of अंचु *añchu* allows the option of intermediate इ i in the gerund, अंचित्वा *añchitvā* or अक्ता *aktvā*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इ i of अचि *achi* requires the nasal throughout (Dhātupāṭha 7.6).

P. अंचति ॥ Pf. 1. आनंच (§ 313), 9. आनंचुः (but see No. 5, note), I A. आंचीत्, F. अंचिष्यति, C. आंचिष्यत्, P. F. अंचिता, B. अंच्यात् (may he worship), अंच्यात् (may he go), § 345,¹⁰.

Pass. अच्यते and अंच्यते, Caus. अंचयति, Des. अंचिचिपति.

Distinguish between अंचितः worshipped, Ger. अंचित्वा having worshipped, and अक्लः moved (Pāṇ. VII. 2, 53; VI. 4, 30); अंच् never seems to lose its nasal when it means to honour: Pass. अंच्यते he is honoured, अच्यते he is moved. The two roots, however, are not always kept distinct.

18. आञ्छ *āñchh*, to stretch, (आञ्छि.)

P. आञ्छति ॥ Pf. आनाञ्छ or आञ्छ (§ 313), I A. आञ्छीत्, F. आञ्छिष्यति ॥ Caus. आञ्छयति, Des. आञ्चिञ्छिपति.

19. मुच् *mruch*, to go, (मुचु.)

मोचति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; अमोचीत् or अमुचत् ॥ Pt. मुक्कः, Perf. मुमुचान्, Ger. मुचित्वा, मोचित्वा (Pāṇ. I. 2, 26), or मुक्ता.

20. हृच्छ *hurchh*, to be crooked, (हृच्छा.)

P. हृच्छति (§ 143) ॥ Pf. जुहृच्छ, I A. अहृच्छीत् ॥ Pt. हृच्छितः or हृष्णः (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति ॥ Pf. 1. ववाज (ā), 2. ववजिष (§ 328), I A. अवजीत् or अवाजीत्, F. वजिष्यति.

22. व्रज् *vraj*, to go.

P. व्रजति ॥ Pf. 1. वव्राज (ā), 2. वव्रजिष, I A. अव्राजीत् (§ 348*) ॥ Pt. व्रजितः ॥ Caus. व्राजयति, Des. विव्रजिपति, Int. वाव्रज्यते, वाव्रज्जि.

23. अज् *aj*, to go, to throw.

P. अजति, I. अजात् ॥ वी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except प् (Pân. II. 4, 56, vârt.) this substitution is optional, i. e. both अज् and वी may be used ॥ Pf. 1. विवाय (ā), 2. विवेथ or विवथिय (§ 335, 3), [अजिथ], 3. विवाय, 4. विवथिव (§ 334), [अजिव], 5. विवथ्युः, 6. विवथुः, 7. विवथिम [अजिम], 8. विवथ, 9. विवथुः, I A. अवैधीत् [अजातीत्], 9. अवैधुः, F. वेष्पति (§ 332, 3), C. अवेष्यत्, P. F. वेता, B. वीयात् [F. अजिष्यति, C. अजिष्यत्, P. F. अजिता] ॥ Pt. वीतः [अजितः], Perf. विविवान् [अजिवान्], Ger. वीत्वा [अजित्वा], °वीय, Adj. वेतयः [अजितयः], वयनीयः, वेयः ॥ Pass. वीयते, Caus. वाययति, Des. विवोषति [अजिजिषति], Int. वेवीयते (वेवेति is not sanctioned by Pânini).

24. क्षि *kshi*, to wane, *trans.* to diminish, (Colebrooke.)

P. क्षयति ॥ Pf. 1. चिक्षाय (ā), 2. चिक्षेथ or चिक्षथिय, 9. चिक्ष्युः, I A. अक्षैषीत्, F. क्षेष्पति, B. क्षीयात् (§ 390) ॥ Pt. क्षितः or क्षीणः ॥ Pass. क्षीयते, Caus. क्षाययति, Des. चिक्षीपति, Int. चेक्षीयते, चेक्षेति. The Caus. क्षययति belongs to क्षे (§ 462, II. 23)*.

25. कट् *kaṭ*, to rain, to encompass, (कटे.)

The Anubandha ए e prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चकाट, I A. अकटीत् (no Vṛiddhi, § 348†).

26. गुप् *gup*, to protect, (गुप्.)

The verbs गुप् *gup*, to guard, धूप *dhūp*, to warm, विह् *vichh*, to go, पण् *paṇ*, to traffic, पन् *pan*, to praise, take आय *āya* in the special tenses, and take it optionally in the rest. (Pân. III. 1, 28; 31.)

P. गोपायति, I. अगोपायत्, O. गोपायेत्, I. गोपायत् ॥ Pf. गोपायांचकार (§ 325, 3) or जुगोप, I A. अगोपायीत्, अगोपीत्, or अगोप्सीत् (§ 337, I. 2), 6. अगोप्त्रं; F. गोपायिष्यति, गोपिष्यति, or गोप्स्यति, P. F. गोपायिता, गोपिता, or गोप्ता, B. गोपाय्यात् or गुप्यात् ॥ Pt. गोपायितः or गुप्त्रः, Ger. गोपायित्वा, गोपित्वा, or गुप्त्रा, Adj. गोपायितव्यः, गोपितव्यः, or गोप्यः ॥ Caus. गोपयति or गोपाययति, Des. जुगुप्सति, जुगुपिषति, जुगोपिषति, or जुगोपायिषति, Int. जोगुप्सते, जोगोप्ति.

27. धूप *dhūp*, to warm.

P. धूपायति ॥ Pf. धूपायांचकार or दुधूप (no Guṇa, because the vowel is long), I A. अधूपायीत् or अधूपीत्.

28. तप् *tap*, to burn, (§ 332, 14.)

P. तपति ॥ Pf. 1. तताप (ā), 2. ततप्य or तेपिथ (§ 335, 3), 3. तताप, I A. 1. अताप्त्रं, 2. अताप्सीः, 3. अताप्सीत्, 6. अताप्त्रं (§ 351), F. तप्यति, P. F. तप्ता, B. तप्तात् ॥ Pt. तप्त्रः,

* The causative cannot have short *a*, and though both Westergaard and Boehtlingk-Roth give the short *a*, they produce no authority for it. The participle क्षयितः is equally impossible, and should always be changed into क्षयितः.

तेपिवान्, Ger. तप्त्वा, Adj. तप्यः, तप्यः (short, because it ends in प्, § 456, 6) ॥
Pass. तप्यते, Caus. तापयति, Des. तितप्सति, Int. तातप्यते, तातप्ति.

Note—With certain prepositions तप् takes the Âtmanepada (Pân. I. 3, 27); उत्तपते, वितपते it shines. It has an active sense in the passive (i.e. Div Âtm.), if it refers to तपः austere devotion; तप्यते तपस्तापसः the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. अतपः; अन्यथातप पापेन कर्मणा he was distressed by a sinful act. (Colebr.)

29. चम् cham, to eat, (चमु.)

The following verbs lengthen their vowel in the special tenses (Pân. VII. 3, 75, 76): चम् cham, if preceded by आ a, to rinse, आचामति āchāmati; शिष्यं shīṣya, to spit, शिष्यति shīṣyati (see No. 35); क्रम् kram, to stride, क्रामति krāmati (see No. 30); क्लम् klam, to tire, क्लामति klāmati. गुह् guh, to hide, गूहति gūhati, follows a different rule, lengthening its vowel throughout, instead of taking Guṇa, when a vowel follows. (Pân. VI. 4, 89.)

P. चमति, but after the prep. आ, आचामति ॥ Pf. I. चचाम (ā), 2. चेमिथ &c., I A. अचमीत् (§ 348*) ॥ Pt. चांतः (§ 429), Ger. चांत्वा or चमित्वा, Adj. चमित्यः, चाम्यः (Pân. III. 1, 126) ॥ Caus. चामयति (§ 462).

30. क्रम् kram, to stride, (क्रमु.)

क्रमु kram, to stride, भ्राशु bhrāś, to shine, भ्राशु bhlās, to shine, भ्रमु bhram, to roam, क्लमु klam, to fail, त्रसी tras, to tremble, त्रुटु trut, to cut, लप् lash, to desire, may take य ya in the special tenses. Hence भ्राम्यति bhrāmyati or भ्रमति bhramati. (Pân. III. 1, 70.)

P. क्रामति or क्राम्यति, I. अक्रामत् or अक्राम्यत् ॥ Pf. चक्राम, I A. अक्रमीत् (§ 348*), F. क्रमिष्यति, P. F. क्रमिता, B. क्रम्यात् ॥

क्रम् lengthens its vowel in the general tenses (śit) of the Parasmaipada (Pân. VII. 3, 76). Hence क्रामति, but क्रमते. It takes no intermediate इ in the Âtm.; Fut. क्रंस्यते, P. F. क्रंता, Aor. अक्रंस्त; but some grammarians admit intermediate इ.

Pt. क्रंताः, Perf. चक्रण्वान्, Ger. क्रंत्वा (ā) or क्रमित्वा (§ 429), Adj. क्रमित्यः ॥ Pass. क्रम्यते, Caus. क्रमयति, § 461, (after prep. also क्रामयति), Des. चिक्रमिषति or चिक्रंसते, Int. चंक्रम्यते, चंक्रंति.

Note—It has been doubted whether क्रम् in the Div class also lengthens its vowel. It is not one of the eight Śam verbs (Pân. VII. 3, 74); and in Pân. VII. 3, 76, śyan is no longer valid. The Prasāda gives क्रम्यति; but adds, स्वमते तु श्यन्यपि दीर्घः क्राम्यतीति। The Śārasvatī decides for क्राम्यति, giving the general rule (II. 1, 145) शमादीनां दीर्घो भवति यकारे परे। and enumerating as शमादि, शम्दम् श्रम्भम् छम्क्रम्दम्. But क्रम् is not a Śamādi at all, and instead of क्रम् we ought to read क्लम्. Tārānātha in the Dhātūrūpadarsa gives क्रम्यति, Rājārāmaśāstrī supports क्राम्यति.

31. यम् yam, to stop.

The roots गम् gam, to go, यम् yam, to cease, and इष् ish, to wish, substitute छ chchha for their final in the special tenses. (Pân. VII. 3, 77.)

P. यच्छति, I. अयच्छत् ॥ Pf. I. ययाम (ā), 2. ययंथ or येमिथ, 9. येमुः, I A. अयंसतीत् (§ 359), F. यंस्यति, P. F. यंता, B. यम्यात् ॥ Pt. यतः, येमिवान्, Ger. यत्वा, यम्य or ययत्, Adj.

यंतव्यः, यम्यः (नियाम्यः) ॥ Pass. यम्यते, Caus. यमयति (ā), (§ 461), II A. अययीयम्, Des. यियंसति, Int. यंयम्यते or यंयंति.

Note—यम् may be used in the Âtm. with the prep. आ, if it is either intransitive, आयाच्छते तरुः the tree spreads, or governs as its object a member of the agent's body; आयाच्छते पाणिं he puts forth his hand. Likewise with the prep. आ, सं, उद्, if it is used reflectively; संयच्छते व्रीहीन् he heaps together his own rice. Likewise after उप, when it means to espouse; रामः सीतामुपायंस्त Râma married Sitâ: here the Aor. may also be उपायत्; like उदायत् he divulged another's faults. (§ 356.)

32. नम् nam, to bow, (णम्.)

P. नमति ॥ Pf. I. ननाम् (ā), 2. ननंथ or नेमिथ, 9. नेमुः, I A. अनंसीत् (§ 359), F. नंस्यति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Âtmanepada. (Pân. III. 1, 89.)

The Anubandha उ given to it by some grammarians is declared wrong by others.

33. गम् gam, to go, (गम्.)

P. गच्छति ॥ Pf. I. जगाम (ā), 2. जगमिथ or जगंथ, 3. जगाम, 4. जग्मिव (§ 328, 3), 5. जग्मयुः &c., II A. अगमत् (§ 367), F. गमिष्यति (§ 338, 2), P. F. गंता, B. गम्यात् ॥ Pt. गतः, Perf. जग्मिवान् or जगन्वान्, Ger. गत्वा, °गम्य or °गत्य, Adj. गंतव्यः, गम्यः ॥ Pass. गम्यते, Caus. गमयति, Aor. अजीगमत्, Des. जिगमिषति, Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Âtm., if intransitive. The Caus. too, with the prep. आ, may follow the Âtm., if it means to have patience; आगमयस्व तावत् wait a little. In the Âtm. the final म् may be dropt in the Aor. and Ben.; समगत or समगंस्त, संगसीष्ट or संगंसीष्ट. (See § 355.)

34. फलं phal, to burst, (त्रिफला.)

P. फलति ॥ Pf. I. पफाल (ā), 2. फेलिथ (§ 336, II. 2), 3. पफाल, 4. फेलिव, I A. अफालीत् (§ 348*), F. फलिष्यति ॥ Pt. फुल्लः (Pân. VIII. 2, 55), Ger. फलित्वा ॥ Pass. फल्यते, Caus. फालयति, Aor. अपीफलत्, Des. पिफलिषति, Int. पंफुल्यते, पंफुल्लि. (Pân. VII. 4, 87-89.)

35. शिव् shthiv, to spit, (शिवु.)

P. शीवति ॥ Pf. तिष्ठेव or टिष्ठेव, I A. अष्टेवीत्, F. श्विष्यति ॥ Pt. ह्यूतः ॥ Pass. शीव्यते (§ 143), Caus. श्वेयति, Des. तिष्ठीविषति or तुष्ट्यूषति (Pân. VII. 2, 49), Int. तेष्टीव्यते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

36. जि जि, to excel.

P. जयति ॥ Pf. I. जिगाय (ā), 2. जिगेथ or जिगयिथ, 3. जिगाय, 4. जिगियव, 5. जिगययुः, 6. जिगयतुः, 7. जिगियम, 8. जिगय, 9. जिगयुः, I A. अजैषीत् (§ 350), F. जेष्यति, P. F. जेता, B. जीयात् ॥ Pt. जितः, Perf. जिगिवान्, Ger. जित्वा, Adj. जेतव्यः, जयनीयः, जेयः, and जय्यः (§ 456, 2), जितः only with हलिः (Pân. III. 1, 117) ॥ Pass. जीयते, Aor. अजायि, Caus. जापयति, Aor. अजीजयत्, Des. जिगीषति, Int. जेजीयते, जेजेति. It follows the Âtmanepada with the prepositions परा and वि.

The change of ज् into ग् in the reduplicated perfect is anomalous (§ 319). It does not

take place in *ज्या* to wither (*जिनान्ति*), although the rule of Pāṇini might seem to comprehend that root after it has taken *Samprasāraṇa*. *ज्या* forms its reduplicated perfect *जिन्या*.

37. अक्ष *aksh*, to obtain, (*अक्ष्*.)

अक्ष *aksh* follows also the *Su* class, *अक्ष्णोति* *akshṇoti* &c.

P. *अक्षति* || Pf. 1. *आनक्ष*, 2. *आनक्षिष्य* or *आनक्ष*, 3. *आनक्ष*, 4. *आनक्षिष्य* or *आनक्ष*, 5. *आनक्षयुः*, 6. *आनक्षतुः*, 7. *आनक्षिम* or *आनक्ष*, 8. *आनक्ष*, 9. *आनक्षुः*, I A. 1. *आक्षिपं* or *आक्ष*, 2. *आक्षीः*, 3. *आक्षीत्*, 4. *आक्षिष्व* or *आक्ष*, 5. *आक्षिष्टं* or *आष्ट*, 6. *आक्षिष्टं* or *आष्ट*, 7. *आक्षिप्म* or *आक्ष*, 8. *आक्षिष्ट* or *आष्ट*, 9. *आक्षिपुः* or *आक्षुः*, F. *अक्षिष्यति* or *अक्ष्यति*, P. F. *अक्षिता* or *अष्टा* || Pt. *अष्टः*, Ger. *अष्टा* or *अक्षित्वा* || Pass. *अक्ष्यते*, Caus. *अक्षयति*, Aor. *आचिक्षत्*, Des. *आचिक्ष्यति* (§ 476).

तक्ष्, to hew, follows *अक्ष* throughout, also in the optional forms of the *Su* class.

38. कृष् *krish*, to drag along, to furrow.

P. *कर्षति* || Pf. 1. *चकर्ष*, 2. *चकर्षिष्य*, 3. *चकर्ष*, 4. *चकृषिष्व* (§ 335, 3), I A. 1. *अकार्षीं*, 2. *अकार्षीः*, 3. *अकार्षीत्*, 4. *अकार्षीं*, 5. *अकार्षीं*, 6. *अकार्षीं*, 7. *अकार्षीं*, 8. *अकार्षीं*, 9. *अकार्षीः*; or *अक्राक्षं* &c., or I A. 4. *अकृक्षं* &c. If used in the *Ātmanepada*, the two forms would be,

I A. 2. 1. <i>अकृक्षि</i> ,	2. <i>अकृष्टाः</i> ,	3. <i>अकृष्ट</i> ,
I A. 4. 1. <i>id.</i>	2. <i>अकृक्षथाः</i> ,	3. <i>अकृक्षत</i> ,
I A. 2. 4. <i>अकृक्षहि</i> ,	5. <i>अकृक्षथां</i> ,	6. <i>अकृक्षतां</i> ,
I A. 4. 4. <i>अकृक्षवहि</i> ,	5. <i>id.</i>	6. <i>id.</i>
I A. 2. 7. <i>अकृक्षहि</i> ,	8. <i>अकृक्ष्णं</i> ,	9. <i>अकृक्षत</i> ,
I A. 4. 7. <i>अकृक्षवहि</i> ,	8. <i>अकृक्ष्णं</i> ,	9. <i>अकृक्षत</i> .

F. *क्रक्षति* or *कर्षति*, P. F. *क्रष्टा* or *कर्ष्टा* || Pt. *कृष्टः*, Ger. *कृष्टा* || Pass. *कृष्यते*, Caus. *कर्षयति*, Aor. *अचकर्षत्* or *अचिकृषत्*, Des. *चिकृक्षति*, Int. *चरोकृष्यते*, *चरोकर्ष्टि* or *चरोक्रष्टि*.

The peculiar *Guṇa* and *Vṛiddhi* of *क्ष्*, viz. *र* and *य*, instead of *अर्* and *आर्*, take place necessarily in *मृज्*, to emit, and *दृज्*, to see (Pāṇ. vi. 1, 58); *स्रष्टा*, *द्रष्टा*, *अस्राक्षीत्*, and *अद्राक्षीत्*; optionally in verbs with penultimate *क्ष्*, which reject intermediate *इ* (Pāṇ. vi. 1, 59); *तृप्* to rejoice, *तप्ता* or *तप्ता*, Aor. *अताप्सीत्*, *अताप्सीत्* or *अतृपत्*.

39. रुष् *rush*, to kill.

P. *रोषति* || Pf. 1. *हरोष*, 2. *हरोषिष्य*, 9. *रुहुषुः*, I A. *अरोषीत्*, F. *रोषिष्यति*, P. F. *रोषा* or *रोषिता* (§ 337, II. 1).

40. उष् *ush*, to burn.

P. *ओषति*, I. *ओषीत्* || Pf. 1. *ओषांचकार* or *उवोष* (§ 326), 2. *उवोषिष्य*, 3. *उवोष*, 4. *उषिष्व* &c., I A. *ओषीत्*, F. *ओषिष्यति*, P. F. *ओषिता*, B. *उष्यात्* || Pt. *उषितः* or *ओषितः* (§ 425) || Des. *ओषिष्यति*.

41. मिह् *mih*, to sprinkle.

P. *मेहति* || Pf. 1. *मिमेह*, 2. *मिमेहिष्य*, I A. *अमिहत्* (§ 360), F. *मेह्यति*, P. F. *मेढा* ||

Pt. मीढः, Perf. मीढान् (मिमिहान्), Ger. मीढा ॥ Caus. मेहयति, अमीमिहत्, Des. मिमिहति,
Int. मेमिहते, मेमेढि, (मेमिढि, Westerg.)

42. दह् *dah*, to burn.

P. दहति ॥ Pf. 1. ददाह (द्), 2. देहिष or ददग्ध, F. धस्सति (§ 118), P. F. दग्धा, B. दह्यात्, I A. 1. अधाष्, 2. अधाक्षीः, 3. अधाक्षीत्, 4. अधाक्ष, 5. अदाग्धं, 6. अदाग्धां, 7. अधाक्ष, 8. अदाग्ध, 9. अधाक्षुः (see p. 185) ॥ Pt. दग्धः ॥ Caus. दाहयति, Aor. अदीदहत्, Des. दिधक्षति, Int. दंदहते, दंदग्धि.

43. ग्लै *glai*, to droop; also ग्लै *mlai*, to fade.

P. ग्लायति, O. ग्लायेत ॥ Pf. 1. जग्लौ (§ 329), 2. जग्लिथ or जग्लाय, 3. जग्लौ, 4. जग्लिव, 5. जग्लयुः, 6. जग्लतुः, 7. जग्लिम, 8. जग्ल, 9. जग्लुः, I A. 1. अग्लासिषं (§ 357), 2. अग्लासीः, 3. अग्लासीत्, 4. अग्लासिष्व, 5. अग्लासिष्टं, 6. अग्लासिष्टां, 7. अग्लासिष्म, 8. अग्लासिष्ट, 9. अग्लासिषुः, F. ग्लास्यति, P. F. ग्लाता, B. ग्लायत् or ग्लेयात् (§ 392†) ॥ Pt. ग्लानः, Ger. ग्लात्वा, ग्लाय, Adj. ग्लातव्यः, ग्लानीयः, ग्लेयः ॥ Pass. (impers.) ग्लायते, Caus. ग्लापयति or ग्लपयति (Dh. P. 19, 68), Des. जिग्लासति, Int. जाग्लायते, जाग्लानि.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति ॥ Pf. जगौ, I A. अगासीत्, F. गास्यति, P. F. गाता, B. गेयात् (§ 392). Mark the difference between गै and ग्लै in the Bened. ॥ Pt. गीतः, Ger. गीत्वा, गाय, Adj. गातव्यः, गानीयः, गेयः ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासति, Int. जेगीयते, जागाति.

45. श्यै *shṭyai*, to sound, to gather; also स्तै *styai*, the same. (§ 103.)

P. श्यायति (§ 103), I. अश्यायत् ॥ Pf. तश्यौ, I A. अश्यासीत्, F. श्यास्यति, P. F. श्याता, B. श्यायात् or श्येयात् ॥ Pt. स्यानः, प्रस्तीतः, प्रस्तीमः (§ 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāṇ. vi. 1, 64, as सुभ्रातुश्चैष्वक्कृष्टिवां सत्तन्निषेधः । A marginal note says, सुभ्रातुश्चिबुष्वक्कृष्टिनामित्याधुनिकग्रंथे प्रक्रियाकौतुद्यादौ सुभ्रातुश्चैष्वक्कृष्टिवामिति श्यै शब्दसंघातयोरिति पठ्यते । तदयुक्तं । माधवीयायां धातुवृत्तौ तथा युक्तिप्रदर्शनात्पदमंजरीकारादिभिरस्पृष्टत्वाच्च ॥

46. दै *dai*, to cleanse, (दैप्.)

This verb is distinguished by a mute प *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the घु *ghu* verbs (§ 392*); it takes the first aorist (3rd form), and does not substitute ई *i* or ए *e* for आ *ā*.

P. दायति ॥ Pf. ददौ, I A. 1. अदासिषं, 2. अदासीः &c., F. दास्यति, P. F. दाता, B. दायात् ॥ Pt. दातः ॥ Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. धे *dhe*, to drink, (धेट्.)

This verb is one of the six so-called घु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dha*.

P. धयति ॥ Pf. 1. दधौ, 2. दधिथ or दधाथ, 3. दधौ, 4. दधिव, 5. दधयुः, 6. दधतुः, 7. दधिम, 8. दध, 9. दधुः. It admits I A. 3. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

1. अधासिषं,	2. अधासीः,	9. अधासिषुः,
1. अधां,	2. अधाः,	9. अधुः,
1. अदधं,	2. अदधः,	9. अदधन्.

F. धास्यति, P. F. धाता, B. धेयात् ॥ Pt. धीतः, Ger. धीत्वा, °धाय ॥ Pass. धीयते, Caus. धापयति (Ātm. °ते to swallow), Aor. अदीधपत्, Des. धित्सति, Int. देधीयते, दाधाति, or, with the always optional ई, दाधेति.

48. दृञ् *driś*, to see, (दृशिर्.)

This root substitutes पश्य *paśya* in the special tenses.

P. पश्यति, I. अपश्यत्, O. पश्येत्, I. पश्यतु ॥ Pf. 1. ददर्श, 2. ददर्शिय or दद्रष्ट (‡ 335), 3. ददर्श, 4. ददृशिव, 5. ददृशयुः, 6. ददृशतुः, 7. ददृशिम, 8. ददृश, 9. ददृशुः, I A. 1. अद्राक्षं, 2. अद्राक्षीः, 3. अद्राक्षीत्, 4. अद्राक्ष, 5. अद्राष्टं, 6. अद्राष्टां, 7. अद्राक्ष, 8. अद्राष्ट, 9. अद्राष्टुः (‡ 360, 364); or II A. 1. अदर्श, 9. अदर्शन्, F. द्रक्ष्यति, P. F. द्रष्टा, B. दृश्यात् ॥ Pt. दृष्टः, Ger. दृष्ट्वा, °दृश्य, Adj. द्रष्टव्यः, दर्शनीयः, दृश्यः ॥ Pass. दृश्यते, F. दर्शिष्यते or द्रक्ष्यते (‡ 411), P. F. दर्शिता or द्रष्टा, B. दर्शिषीष्ट or दृक्षीष्ट, Aor. अदर्शि, Caus. दर्शयति, Aor. अदीदृशत् or अददर्शत्, Des. दिदृक्षते (Ātm.), Int. दरीदृश्यते, दर्दृष्टि.

दृञ् and सृञ् take र and रा, instead of अर् and आर्, as their Guṇa and Vṛiddhi before consonantal terminations (Pāṇ. vi. 1, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pāṇ. vii. 3, 78): चृ forms चृच्छति; सृ, धावति; शद्, शीयते (Ātm.); सद्, सीदति; पा, पिबति; घ्रा, जिघ्रति; ध्मा, धनति; स्या, तिष्ठति; स्ना, मनति; दा, यच्छति.

49. चृ ऋ *ṛi*, to go.

P. चृच्छति (उपास्तेति, ‡ 44), I. आर्क्षत् ॥ Pf. 1. आर, 2. आरिष (‡ 338, 7), 3. आर, 4. आरिव, 5. आरयुः, 6. आरतुः, 7. आरिम, 8. आर, 9. आरुः, I A. 1. आर्षे, 2. आर्षीः, 3. आर्षीत्, 9. आर्षुः; the Second Aor. आरं is generally referred to the चृ of the Hu class, इयति; F. अरिष्यति (‡ 338, 2), C. आरिष्यत्, P. F. अर्ता, B. अर्यात् (‡ 390) ॥ Pt. चृतः or चृणः, Ger. चृत्वा, °चृत्य ॥ Pass. अर्यते, Caus. अर्ययति, Des. अरिरिषति, Int. अरार्यते, अरर्ति, अरियति, अररीति, अरियरीति (exceptional intensive, ‡ 479, with the sense of moving tortuously).

50. सृ णि *ṣi*, to go.

P. धावति always means to-run, while सरति is used likewise in the sense of going ॥ Pf. 1. ससार (ā), 2. ससर्थ (‡ 335, 3), 3. ससार, 4. सस्रव, 5. सस्रयुः, 6. सस्रतुः, 7. सस्रम, 8. सस्र, 9. सस्रुः, I A. 1. असार्षे, 2. असार्षीः, 3. असार्पीत्; the Second Aor. असरं is generally referred to the सृ of the Hu class; F. सरिष्यति, P. F. सर्ता, B. स्रियात् (‡ 390) ॥ Pt. सृतः ॥ Caus. सारयति, Des. सिसीर्यति, Int. सेस्रीयते, ससैति (‡ 490).

51. श्द् *śad*, to wither, (शद्.)

The special tenses take the Ātmanepada.

P. शीयते, I. अशीयत्, O. शीयेत्, I. शीयतां ॥ Pf. 1. शशाद (ā), 2. शशत्थ or शेदिथ,

9. शेदुः, II A. अशदत्, F. शास्यति, P. F. शज्ञा, B. शद्यात् ॥ Caus. शातयति (शादयति he drives), Des. शिशत्सति, Int. शाशद्यते, शाशन्ति.

52. सद् *sad*, to perish, (पद्.)

P. सीदति (निपीदति) ॥ Pf. 1. ससाद् (ऌ), 2. सेदिथ or ससत्थ, 9. सेदुः, II A. असदत् (न्यषदत्), F. सस्यति, P. F. सज्ञा, B. सद्यात् ॥ Pt. सन्नः ॥ Pass. सद्यते, Aor. असादि, Caus. सादयति, Aor. असोपदत्, Des. सिपत्सति, Int. सासद्यते, सासन्ति.

53. पा *pā*, to drink.

P. पिबति ॥ Pf. 1. पपौ, 2. पपिथ or पपाथ, 9. पपुः, II A. अपात्, F. पास्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, Ger. पीत्वा, °पाय, Adj. पातव्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. अपायि, Caus. पाययति (or °ते to swallow), Aor. अपीपत् (Pân. VII. 4, 4), Des. पिपासति, Int. पेपीयते, पापाति.

54. घ्रा *ghrā*, to smell, to perceive odour.

P. जिघ्रति, I. अजिघ्रत्, O. जिघ्रेत्, I. जिघ्रतु ॥ Pf. 1. जघ्नौ, 2. जघ्निय or जघ्नाथ, 9. जघ्नुः, II A. अघ्रात्, or I A. अघ्रासीत् (§ 368, 357), F. घ्रास्यति, P. F. घ्राता, B. घ्रायात् or घ्रेयात् (§ 392†) ॥ Pt. घ्रातः or घ्रायः, Ger. घ्रात्वा ॥ Pass. घ्रायते, Aor. अघ्रायि, Caus. घ्रापयति, अजिघ्रपत् or अजिघ्रिपत् (Pân. VII. 4, 6), Des. जिघ्रासति, Int. जेघ्रीयते, जाघ्राति.

55. ध्मा *dhmā*, to blow.

P. धमति ॥ Pf. दध्मौ, I A. अध्मासीत्, F. ध्मास्यति, B. ध्मायात् or ध्मेयात् ॥ Pt. ध्मातः ॥ Pass. ध्मायते, Aor. अध्मायि, Caus. ध्मापयति, Aor. अध्धिपत्, Des. दिध्मासति, Int. देध्मीयते, दाध्माति.

56. स्था *sthā*, to stand, (ष्ठा.)

P. तिष्ठति ॥ Pf. तस्थौ (अधितष्ठौ), II A. अस्थात् (न्यष्ठात्), 9. अस्थुः, F. स्थास्यति, B. स्थेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, °स्था, Adj. स्थातव्यः, स्थानीयः, स्थेयः ॥ Pass. स्थीयते, Aor. अस्थायि, Caus. स्थापयति, Aor. अतिष्ठिपत्, Des. तिष्ठासति, Int. तेष्ठीयते, तास्याति.

Note—After सं, अथ, प्र, and वि, स्था is used in the Âtm.; also after आ, if it means to affirm; with उद्, if it means to strive, not to rise; or with उप, if it means to worship, &c.: Pres. तिष्ठते, Red. Perf. तस्थे, Aor. अस्थित, 9. अस्थिपत्, Fut. स्थास्यते, Ben. स्थासीष्ट.

57. स्ना *snā*, to study.

P. मनति ॥ Pf. 1. मन्नौ, 2. मन्निथ or मन्नाथ, 9. मन्नुः, I A. अस्नासीत्, B. स्नायात् or स्नेयात् ॥ Pt. स्नातः ॥ Pass. स्नायते, Caus. स्नापयति, Aor. अमिन्नपत्, Des. मिन्नासति, Int. मास्नायते, मास्नाति.

58. दा *dā*, to give, (दाण्.)

P. यच्छति* (प्रणियच्छति) ॥ Pf. ददौ, II A. अदात्, B. देयात् (§ 392) ॥ Pt. दत्तः, Ger. दत्त्वा (see No. 200, Pân. VII. 4, 46), °दाय, Adj. दातव्यः, दानीयः, देयः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सति, Int. देदीयते, दादाति.

59. कृ *hvrī*, to bend.

P. क्हरति ॥ Pf. 1. क्हार (ऌ), 2. क्हर्थे (§ 335), 3. क्हार, 4. क्हरिव (§ 330, 334),

* After the preposition सं it may be used in the Âtmanepada.

9. जहृः, I A. अहृषीत्, 9. अहृषुः, F. हरिष्यति (§ 338), P. F. हृता, B. हृयात् (§ 390) ॥ Pt. कृतः, Ger. कृत्वा, कृत्य, Adj. कृत्यः, हरणीयः, ह्ययः ॥ Pass. हृयते, Caus. हारयति, Des. जुहूर्पति, Int. जाहृयते, जरीहृति.

60. स्कंद *skand*, to approach, (स्कंदि.)

P. स्कंदति (परिस्कंदति or परिष्कंदति, Pân. VIII. 3, 73, 74) ॥ Pf. 1. चस्कंद, 2. चस्कंदिष्य or चस्कंथ, 9. चस्कंदुः or चस्कंदुः (see मंथ, No. 5), I A. अस्कांतीत्, 6. अस्कांतां, 9. अस्कांतुः; or II A. अस्कंद, F. स्कंस्यति, P. F. स्कंता, B. स्कद्यात् (§ 345,¹⁰) ॥ Pt. स्कन्नः (§ 103, 6), Ger. स्कंवा (§ 438) ॥ Pass. स्कद्यते, Caus. स्कंदयति, Aor. अचस्कंदत् (§ 374), Des. चिस्कंसति, Int. चनीस्कद्यते (§ 485), चनीस्कंति.

61. तृ *trī*, to cross.

P. तरति ॥ Pf. 1. ततार (ā), 2. तेरिष्य, 3. ततार, 4. तेरिष्य, I A. अतारीत्, F. तरिष्यति or तरीष्यति (§ 340), P. F. तरिता or तरीता, B. तीयात्. In the Âtmanepada we generally find the verb used as Tudâdi, P. तिरते, Pf. तेरे, Aor. अतीष्टे or अतरिष्ट or अतरीष्ट, F. तरिष्यते (ī), B. तरिषीष्ट or तीषीष्ट ॥ Pt. तीर्थः, Ger. तीत्वा, तीर्थे ॥ Pass. तीर्यते, Aor. अतारि, Caus. तारयति, Des. तितरिषति or तितरीषति or तिततीर्यति, Int. तेतीर्यते, तातर्ति.

62. रंज् *rañj*, to tinge.

This verb and दंश् *damś*, to bite, संज् *sañj*, to stick, and स्वंज् *svañj*, to embrace (Pân. VI. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345,¹⁰) and in the weakening forms (§ 344, 395, note).

P. रजति, I. अरजत्, O. रजेत्, I. रजतु ॥ Pf. 1. ररंज, 2. ररंजिष्य or ररंक्थ, 3. ररंज, 4. ररंजिष्य, 9. ररंजुः, I A. अरंक्षीत्, F. रंक्ष्यति, P. F. रंक्ता, B. रज्यात्. Also used in the Âtmanepada: P. रजते, Pf. 1. ररंजे, 2. ररंजिष्ये, I A. 3. अरंक्त्, 9. अरंक्षत् ॥ Pt. रक्त्, Ger. रक्त्वा or रंक्त्वा (Pân. VI. 4, 31, § 438) ॥ Pass. रज्यते (Pân. III. 1, 90), Caus. रंजयति or रजयति to hunt (§ 462, 26), Aor. अरीरजत् or अररंजत्, Des. रिरंक्षति, Int. रारज्यते, रारंक्ति.

63. कित् *kit*, to cure, (कित.)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations, if used in certain senses. कित् *kit*, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhū verb; but if it means to cure, it is चिकित्सति *chikitsati*.

P. चिकित्सति, I. अचिकित्सत् &c. ॥ Pf. चिकित्सांचकार, I A. अचिकित्सीत्, F. चिकित्स्यति, P. F. चिकित्सता.

In the same way are conjugated (§ 472):

1. गुप् (to conceal), जुगुप्सते he despises.
2. तिज् (to sharpen), तितिज्यते he endures.
3. मान् (to revere), मीमांसते he investigates.
4. बध् (to bind), बीभत्सते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशांसति he sharpens.

64. पत् *pat*, to fall, (पतुः.)

P. पतति (प्रणिपतति) ॥ Pf. १. पपात, १. पेतुः, II A. अपपत् (॥ 366), F. पतिष्यति ॥ Pt. पतितः ॥ Pass. पत्यते, Aor. अपाति, Caus. पातयति, Des. पिपतिपति or पित्सति (॥ 337, II. 3).

65. वस् *vas*, to dwell.

P. वसति ॥ Pf. १. उवास (ऀ), २. उवसिष or उवस्य, ३. उवास, ४. ऊषिव, ५. ऊषयुः, ६. ऊपतुः, ७. ऊषिम, ८. ऊप, ९. ऊपुः, I A. १. अवात्सं (॥ 132), २. अवात्सीः, ३. अवात्सीत्, ६. अवात्तां (॥ 351), F. वत्सति, P. F. वस्ता, B. उप्मात् ॥ Pt. उमितः, Ger. उमित्वा, °उप्य ॥ Pass. उप्ते, Aor. अवासि, Caus. वासयति, Aor. अवोवसत्, Des. विवत्सति, Int. वावस्यते, वावस्ति.

66. वद् *vad*, to speak.

P. वदति ॥ Pf. १. उवाद (ऀ), २. उवदिष, ९. ऊदुः, I A. अवादीत्, F. वदिष्यति, B. उद्यात् ॥ Pt. उदितः, Ger. उदित्वा ॥ Pass. उद्यते, Aor. अवादि, Caus. वादयति, Aor. अवोवदत्, Des. विवदिषति, Int. वावद्यते, वावन्ति.

67. श्वि *śvi*, to swell, (दुञ्जोश्चि.)

P. श्वयति ॥ Pf. १. शुशाव (ऀ) or शिश्वाय (ऀ), २. शुशविष or शिश्विषिष, ३. शुशाव or शिश्वाय, ४. शुशुविष or शिश्विषिष, ५. शुशुवयुः or शिश्विषयुः, ९. शुशुवुः or शिश्वियुः, I A. अश्वयीत्, II A. अश्वत् or अशिश्वियत् and अशूशवत्, F. श्वयिष्यति, P. F. श्वयिता, B. शूयात् ॥ Pt. शूनः ॥ Pass. शूयते, Caus. श्वाययति, Aor. अशिश्वयत्, Des. शिश्वयिषति, Int. शोश्वीयते or शोशूयते.

II. Âtmanepada Verbs.

68. एध् *edh*, to grow.

P. एधते, I. रेधत, O. रेधेत, I. एधतां ॥ Pf. एधामास*, F. एधिष्यते, C. रेधिष्यत, P. F. एधिता, I A. १. रेधिषि, २. रेधिषाः, ३. रेधिष्ट, ४. रेधिष्वहि, ५. रेधिषार्था, ६. रेधिषातां, ७. रेधिष्वहि, ८. रेधिद्वं or °ध्वं, ९. रेधिषत, B. एधिषीष्ट ॥ Pt. एधितः ॥ Pass. एध्यते, Aor. रेधि, Caus. Pres. एधयति, °ते, Perf. एधयामास, F. एधयिष्यति, °ते, Cond. रेधयिष्यत्, °त, P. F. एधयिता, II A. रेदिधत्, °त, B. एधयिषीष्ट, Des. एदिधिषते.

69. ईक्ष् *īksh*, to see.

P. ईक्षते, I. रेक्षत, O. ईक्षेत, I. ईक्षतां ॥ Pf. ईक्षांचक्रे, I A. रेक्षिष्ट, F. ईक्षिष्यते, C. रेक्षिष्यत, P. F. ईक्षिता, B. ईक्षिषीष्ट ॥ Pt. ईक्षितः ॥ Caus. ईक्षयति, Aor. रेचिषत्, Des. ईचिष्यते.

70. दद् *dad*, to give.

P. ददते, I. अददत्, O. ददेत्, I. ददतां ॥ Pf. ३. दददे (॥ 328, 1), ६. दददाते, ९. दददिरे (Pân. VI. 4, 126), I A. अददिष्ट, F. ददिष्यते, P. F. ददिता, B. ददिषीष्ट ॥ Pt. ददितः ॥ Pass. दद्यते, Aor. अदादि, Caus. दादयति, Aor. अदीददत्, Des. दिददिषते, Int. दादद्यते, दादन्ति.

* आस and बभूव are used in the Parasmaipada, चक्रे in the Âtmanepada. It is only in the passive that आस and बभूव take Âtmanepada terminations.

71. *धृष्क् shvashk*, to go.

P. धृष्कते, I. अधृष्कत ॥ Pf. पधृष्के, I A. अधृष्कित, F. धृष्क्यते, P. F. धृष्कता, B. धृष्कपीष्ट.

Note—The initial *धृ* is not liable to become *सृ*. (See No 45; Pāṇ. vi. 1, 64, 1. Colebrooke, p. 219.)

72. *चृञ् rij*, to go, to gain, &c.

P. अर्जते, I. अर्जत ॥ Pf. आनृजे, I A. अर्जित, F. अर्ज्यते, P. F. अर्जिता, B. अर्जिपीष्ट ॥ Pass. अर्ज्यते (प्रार्ज्यते), Caus. अर्जयति, Aor. अर्जिजत्, Des. अर्जिजपते.

73. *स्वञ् svañj*, to embrace.

दंश् *daiś*, संज् *sañj*, स्वञ् *svañj* drop their nasal in the special tenses (Pāṇ. vi. 4, 25). See No. 62.

P. स्वजते, I. अस्वजत ॥ Pf. सस्वजे or सस्वजे (Pāṇ. i. 2, 6, vārt.), I A. 1. अस्वञ्छि, 2. अस्वञ्क्याः, 3. अस्वञ्क, 4. अस्वञ्छहि, 5. अस्वञ्छायां, 6. अस्वञ्छातां, 7. अस्वञ्छहि, 8. अस्वञ्छं, 9. अस्वञ्छत, F. स्वञ्छ्यते, B. स्वञ्छीष्ट ॥ Pass. स्वञ्ज्यते, Caus. स्वञ्जयति, Des. सिस्वञ्छते, Int. सास्वञ्ज्यते, सास्वञ्क्ति.

74. *तप् trap*, to be ashamed, (तपूप्.)

P. तपते, I. अतपत ॥ Pf. 3. त्रेपे (Pāṇ. vi. 4, 122), 6. त्रेपाते, 9. त्रेपिरे, I A. 1. अतपिपि or अतप्सि, 2. अतपिष्ठाः or अतप्स्याः, 3. अतपिष्ट or अतप्त्र, F. तपिष्यते or तप्स्यते, B. तपिषीष्ट or तप्सीष्ट.

75. *तिज् tij*, to forbear.

P. तितिक्षते ॥ Pf. तितिक्षाचक्रे, I A. अतितिक्षिष्ट, F. तितिक्षिष्यते, B. तितिक्षिषीष्ट ॥ Caus. तेजयति.

Note—See No. 63. The simple verb is said to form तेजते he sharpens.

76. *पण् paṇ*, to praise.

P. पणायते, I. अपणायत ॥ Pf. पणायचक्रे or पेणे (without आय). Thus likewise Aor. अपणायिष्ट or अपणिष्ट, F. पणायिष्यते or पणिष्यते, B. पणायिषीष्ट or पणिषीष्ट ॥ Caus. पाणयति, Aor. अपीपणत्, Des. पिपणिष्यते, Int. पंपण्यते.

Note—This verb (see No. 26) takes आय, but, as it is mentioned by Pāṇini III. 1, 28, together with पन्, with which it shares but the meaning of to praise, it is argued that it does not take आय, unless it means to praise. It is likewise argued that पण्, if it takes आय, does not follow the Âtmanepada, because the Anubandha, requiring the Âtmanepada, applies only to the simple verb, पण्, पणते he traffics. Other grammarians, however, allow both the Parasmaipada and Âtmanepada. The suffix आय may be kept in the general tenses. (Pāṇ. III. 1, 31.)

77. *कम् kam*, to love, (कमु.)

P. कामयते, I. अकामयत ॥ Pf. कामयाचक्रे or चकमे, I A. अचीकमत or (without अय्) अचकमत (Pāṇ. III. 1, 48, vārt.), F. कमिष्यते or कामयिष्यते, B. कमिषीष्ट or कामयिषीष्ट ॥ Pass. कम्यते (ã), Aor. अकामि (Pāṇ. VII. 3, 34, vārt.), Caus. कामयति, Des. चिकमिष्यते or चिकामयिष्यते, Int. चंकम्यते.

Note—This verb in the special tenses takes अय्, like a verb of the Chur class, and Vṛiddhi (Pāṇ. III. 1, 30). In the general tenses अय् is optional. Or, if we admit two roots, the one कम् would be defective in the special tenses, while the other कामय् is conjugated all through.

78. अय् *ay*, to go.

P. अयते, I. जायत ॥ Pf. अयांचक्रे (Pân. III. 1, 37), I A. 1. आयिषि, 2. आयिषाः, 3. आयिष्ट, 4. आयिष्वहि, 5. आयिषाचां, 6. आयिषातां, 7. आयिष्वहि, 8. आयिध्वं or °द्वं, 9. आयिषत, F. अयिष्यते, B. अयिषीष्ट ॥ Caus. आययति, Des. अयिष्यते.

With परा it forms पलायते he flees (Pân. VIII. 2, 19), Ger. पलाय्य; with प्र, प्रायते; and with परि, पत्ययते.

79. ईह् *ih*, to aim.

P. ईहते, I. रेहत ॥ Pf. ईहांचक्रे, I A. रेहिष्ट, F. ईहिष्यते, B. ईहिषीष्ट ॥ Caus. ईहयति, Aor. रेजिहत्, Des. ईजिहिषते.

80. काश् *kāś*, to shine, (काश्र्.)

P. काशते ॥ Pf. चकाशे or काशांचक्रे (§ 326), I A. अकाशिष्ट, F. काशिष्यते ॥ Caus. काशयति, Aor. अचकाशत्, Des. चिकाशिषते, Int. चाकाश्यते, चाकाष्टि.

81. कास् *kās*, to cough, (कास्र्.)

P. कासते ॥ Pf. कासांचक्रे (§ 326) ॥ Caus. कासयति, Aor. अचकासत् (§ 372*).

82. सिव् *siv*, to serve, (पेव्.)

P. सेवते (परिपेवते) ॥ Pf. सिपेवे, I A. असेविष्ट, F. सेविष्यते ॥ Caus. सेवयति, Aor. असिपेवत्, Des. सिसेविषते, Int. सेपेव्यते.

83. गा *gā*, to go, (गाङ्.)

P. 3. गाते, 6. गाते, 9. गाते, 1st pers. sing. गै, I. गातां, 1st pers. sing. गै, O. गेत, I. अगात ॥ Pf. 3. जगे, 6. जगाते, 9. जगिरे, I A. 1. अगासि, 2. अगास्थाः, 3. अगास्त &c., F. गास्यते, B. गासीष्ट ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजोगपत्, Des. जिगासते, Int. जेगीयते.

84. रु *ru*, to go, to kill (?), to speak, (रूङ्.)

P. रवते ॥ Pf. 3. रुरुवे, 6. रुरुवाते, 9. रुरुविरे, I A. अरविष्ट ॥ Caus. रावयति, Aor. अरीरवत् (§ 474 and § 375†).

85. दे *de*, to protect, (देङ्.)

P. दयते ॥ Pf. 1. दिग्ये (Pân. VII. 4, 9), 2. दिग्यिषे, 3. दिग्ये, I A. 1. अदिषि, 2. अदिषाः, 3. अदित, F. दास्यते, B. दासीष्ट ॥ Pt. दत्तः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सते, Int. देदीयते.

Note—It is one of the धु verbs; दै, to protect, forms दायते in the present, but follows दै in the general tenses.

86. द्युत् *dyut*, to shine, (द्युत्.)

P. द्योतते ॥ Pf. दिद्युते (Pân. VII. 4, 67), I A. अद्योतिष्ट or अद्युतत् (§ 367: Pân. I. 3, 91; III. 1, 55), F. द्योतिष्यते, B. द्योतिषीष्ट ॥ Caus. द्योतयति, Aor. अदिद्युतत्, Des. दिद्युतिषते or दिद्योतिषते, Int. देद्युयते, देद्योत्ति.

Note—The verbs beginning with द्युत् optionally admit the II Aor. Parasmaipada (§ 367).

87. वृत् *vrit*, to be, (वृत्.)

P. वर्तते ॥ Pf. ववृते, I A. अवर्तिष्ट or अवृतत्, F. वर्तिष्यते or वर्त्यति, B. वर्तिषीष्ट ॥ Caus.

वर्तयति, Aor. अवीवृत्त् or अववर्तत् (Pân. VII. 4, 7), Des. विवर्तिष्यते or विवृत्सति, Int. वरीवृत्त्यते.

Note—The verbs beginning with वृत्, i.e. वृत्, वृष, गृध्, स्यंद, कृप्, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pân. I. 3, 91–93). The same verbs do not take इ in their Parasmaipada tenses (Pân. VII. 2, 59); as to कृप्, see Pân. VII. 2, 60, and I. 3, 93.

88. स्यंद् *syand*, to sprinkle or drop, (स्यंदू.)

P. स्यंदते ॥ Pf. 1. सस्यंदे, 2. सस्यंदिषे or सस्यंत्से, 4. सस्यंदिवहे or सस्यंद्वहे, I A. 3. अस्यंदिष्ट, 6. अस्यंदिषातां; or अस्यन्न (6. अस्यंत्सातां), or II A. अस्यदत् (not अस्यंदत्), F. स्यंदिष्यते or स्यंत्स्यते or स्यंत्स्यति (Pân. VII. 2, 59; see No. 87), B. स्यंदिषीष्ट or स्यंत्सीष्ट ॥ Pt. स्यन्नः, Ger. स्यंदित्वा or स्यंत्वा (Pân. VI. 4, 31) ॥ Caus. स्यंदयति, Des. सिस्यंदिष्यते or सिस्यंत्स्यते or सिस्यंत्स्यति.

89. कृप् *krip*, to be able, (कृप्.)

P. कल्पते ॥ Pf. चकृपे, I A. 3. अकल्पिष्ट or अकृम, 6. अकृप्सातां, 9. अकृप्सत, or II Aor. Par. अकृपत्, F. कल्पिष्यते or कल्प्यते or कल्प्यति, P. F. 2. कल्पितासे or कल्पासे or कल्पासि, B. कल्पिषीष्ट or कृप्सीष्ट ॥ Pt. कृमः ॥ Caus. कल्पयति, Des. चिकल्पिष्यते or चिकृप्सति, Int. चलीकृप्यते or चलिक्ल्प्यते or चक्कल्प्यते.

90. व्यथ् *vyath*, to fear, to suffer pain.

P. व्यथते ॥ Pf. विव्यथे (Pân. VII. 4, 68), I A. अव्यथिष्ट, F. व्यथिष्यते ॥ Pass. व्यथ्यते, Aor. अव्यथि (अ), (§ 462), Caus. व्यथयति, Des. विव्यथिष्यते, Int. वाव्यथ्यते, वाव्यन्ति.

91. रम् *ram*, to sport, (रम्.)

P. रमते; with वि, आ, परि, उप, optionally Parasmaipada; विरमति (Pân. I. 3, 83) ॥ Pf. रेमे, I A. अरंस्त, after prepositions अरंसीत्, F. रंस्वते ॥ Pt. रतः, Ger. रत्वा, रन्त्य or रत्य ॥ Caus. रमयति, Aor. अरीरमत्, Des. रिरंस्ते, Int. रंरम्यते, रंरमीति.

92. त्वर् *tvar*, to hurry, (त्नित्वा.)

The verbs ज्वर् *jvar*, त्वर् *tvar*, सिव् *siv*, अव् *av*, मव् *mav*, substitute जूर् *jūr*, तूर् *tūr*, सूर् *srū*, ऊर् *ū*, मूर् *mū* (Pân. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णः *jūrṇah*, तूर्णः *tūrṇah*, सूतः *srūtaḥ*, ऊतः *ūtah*, मूतः *mūtaḥ*.

P. त्वरते ॥ Pf. तत्तरे, I A. 3. अत्वरिष्ट, 8. अत्वरिध्वं or अत्वरिद्धं, F. त्वरिष्यते ॥ Pt. तूर्णः (§ 432) or त्वरितः ॥ Caus. त्वरयति (§ 462, II. 6), Aor. अतत्वरत् (§ 375+), Des. तित्वरिषति, Int. तात्वर्यते, तोतृति.

93. सह् *sah*, to bear, (पह.)

P. सहते ॥ Pf. सेहे, I A. असहिष्ट, F. सहिष्यते, P. F. सहिता or सोढा (§ 337, II. 2) ॥ Pt. सोढः, Adj. सद्यः (§ 456, 6) ॥ Pass. सद्यते, Caus. साहयति, Aor. असोषहत्, Caus. Des. सिसाहयिषति, Des. सिसहिषते, Int. सासद्यते, सासोढि.

Note—सह् and वह् change अ into ओ when अ would be followed by द्, the result of the amalgamation of ह् with a following dental (§ 128). Pân. VI. 3, 112.

III. Parasmaipada and Âtmanepada Verbs.

94. राज् *raj*, to shine, (राज्.)

P. राजति, णे ॥ Pf. रराज, रराजे or रेजे (Pân. VI. 4, 125), I A. अराजीत्, अराजिष्ट,

F. राजिष्यति, °ते, B. राज्यात्, राजिषीष्ट ॥ Caus. राजयति, Aor. अरराजत्, Des. रिरराजिषति, °ते, Int. राराज्यते, राराष्टि.

95. खन् *khan*, to dig.

P. खनति * ॥ Pf. 3. चखान, 6. चख्नुः, 9. चखुः (§ 328, 3), I A. अखनीत् (ā), (§ 348), but Âtm. अखनिष्ट only, F. खनिष्यति, B. खन्यात् or खायात् (§ 391) ॥ Pt. खातः, Ger. खात्वा or खनित्वा, Adj. खेयः (§ 456, 6) ॥ Pass. खन्यते or खायते (§ 391), Caus. खानयति, Aor. अचीखनत्, Des. चिखनिषति, °ते, Int. चंखन्यते or चाखायते (§ 391), चंखंति.

96. हृ *hri*, to take, (हृन्.)

P. हरति ॥ Pf. 1. जहार (ā), 2. जहर्ष, 9. जहुः, I A. अहापीत्, Âtm. अहत (§ 351), F. हरिष्यति, P. F. हर्ता, B. ह्रियात् ॥ Pt. हृतः, Ger. हृत्वा, Adj. हार्यः ॥ Pass. ह्रियते, Aor. अहारि, Caus. हारयति, Des. जिह्रीषति, °ते, Int. जेह्रीयते, जर्हति &c.

97. गुह् *guh*, to hide, (गुह्.)

गुह् *guh* takes ऊ *ū* before terminations beginning with vowels that would ordinarily require Gupa.

P. गूहति ॥ Pf. 1. जुगूह, 2. जुगूहिष or जुगोढ, 3. जुगूह, 4. जुगुहिव, 5. जुगुहयुः &c., Âtm. 1. जुगुहे, 2. जुगुष्टे or जुगुहिषे &c., I Aor. see § 362, F. गूहिष्यति or घोह्यति, P. F. गूहिता or गोढा, Ben. Âtm. गूहिषीष्ट or घुक्षीष्ट (§ 345) ॥ Pt. गूढः, Adj. गुह्यः or गोह्यः (§ 457) ॥ Pass. गुह्यते, Aor. अगूहि, Caus. गूहयति, Aor. अजुगुहत्, Des. जुगुक्षति (§ 470), Int. जोगुह्यते, जोगोढि.

98. श्रि *śri*, to go, to serve, (श्रिन्.)

P. श्रयति ॥ Pf. 1. शिश्राय (ā), 2. शिश्रयिष, 3. शिश्राय, 4. शिश्रियिव, 5. शिश्रिययुः, II A. अशिश्रियत् (§ 371), F. श्रयिष्यति, B. श्रीयत् ॥ Pass. श्रीयते, Aor. अश्रायि, Caus. श्राययति, Aor. अशिश्रयत्, Des. शिश्रयिषति or शिश्रीषति (§ 471, 3; § 337, II. 3), Int. शेश्रीयते.

99. यज् *yaj*, to worship.

P. यजति ॥ Pf. 1. इयाज (ā), (§ 311), 2. इयजिष or इयष्ट (§ 335, 3), 4. ईजिव, 5. ईजयुः, 6. ईजतुः, 7. ईजिम, 8. ईज, 9. ईजुः, I A. 1. अयाक्षं, 2. अयाक्षीः, 3. अयाक्षीत्, 4. अयाक्ष, 5. अयाष्टं, 6. अयाष्टां, 7. अयाक्ष्म, 8. अयाष्ट, 9. अयाक्षुः, I Aor. Âtm. 1. अयक्षि, 2. अयष्टाः, 3. अयष्ट, 4. अयक्ष्वहि, 5. अयक्षायां, 6. अयक्षातां, 7. अयक्ष्महि, 8. अयद्दं (not अयग्धं), 9. अयक्षत, F. यक्ष्यति, P. F. यष्टा (§ 124), B. इज्यात् (§ 393) ॥ Pt. इष्टः, Ger. इष्ट्वा, °इज्य ॥ Pass. इज्यते, Caus. याजयति, Aor. अयीयजत्, Des. यियक्षति, Int. यायज्यते, यायष्टि.

100. वप् *vap*, to sow, to weave, (वृवप्.)

P. वपति ॥ Pf. 1. उवाप (ā), 2. उवपिष or उवप्ष, 9. ऊपुः, I A. अवाप्सीत्, Âtm. अवप्म, F. वप्स्यति, P. F. वप्ता, B. उप्तात् ॥ Pt. उप्तः ॥ Pass. उप्स्यते.

* The Âtmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

101. वह् vah, to carry.

P. वहति ॥ Pf. 1. उवाह (â), 2. उवहिष or उवोढ, 3. उवाह, 4. ऊहिव, 5. ऊहयुः, 6. ऊहनुः, 7. ऊहिम, 8. ऊह, 9. ऊहुः, I A. 1. अवाद्यं, 2. अवाद्यीः, 3. अवाद्यीत्, 4. अवाद्य, 5. अवोढं, 6. अवोढां, 7. अवाद्यस्, 8. अवोढ, 9. अवाद्युः, I Aor. Âtm. 1. अवद्यि, 2. अवोढाः, 3. अवोढ, 4. अवद्यस्हि, 5. अवद्यापां, 6. अवद्यातां, 7. अवद्यस्हि, 8. अवोदुं, 9. अवद्यत, F. वस्यति, P. F. वोढा, B. उद्यात् ॥ Pt. ऊढः, Adj. वाद्यः ॥ Pass. उद्यते, Caus. वाहयति, Aor. अवोवहत्, Des. विवद्यति, Int. वावद्यते, वावोढि.

102. वे ve, to weave, (वेप्.)

P. वयति ॥ Pf. 3. ववौ, 6. ववतुः (or ऊवतुः), 9. ववुः (or ऊवुः); or 3. उवाय, 6. ऊयतुः, 9. ऊयुः (॥ 311), I A. 1. अवासिपं, 2. अवासीः, 3. अवासीत्, Âtm. अवास्त, F. वास्यति, P. F. वाता, B. ऊयात्, Âtm. वासीष्ट ॥ Pt. उतः (Pân. vi. 4, 2) ॥ Pass. ऊयते, Caus. वाययति, Des. विवासति, Int. वावायते, वावाति.

103. ह्वे hve, to emulate, to call, (ह्वेप्.)

P. ह्वयति ॥ Pf. 1. जुहाव (â), 2. जुहविष or जुहोय, 3. जुहाव, 4. जुहुविव, II A. अह्वत् (॥ 363), Âtm. अह्वत, or I A. अह्वस्त, F. ह्वास्यति, B. हूयात् ॥ Pt. हूतः, Ger. °हूय ॥ Pass. हूयते, Aor. अह्वयि, Caus. ह्वाययति, Aor. अजूहवत् (॥ 371), Des. जुह्वति, Int. जोह्वयते, जोहोति.

Tud Class (Tudâdi, VI Class).

I. Parasmaipada and Âtmanepada Verbs.

104. तुद् tud, to strike.

P. तुदति ॥ Pf. तुतोद, F. तोस्यति, P. F. तोत्ता, I A. अतोत्सीत्, Âtm. अतुत्त ॥ Pt. तुत्तः, Ger. तुत्ता ॥ Pass. तुद्यते, Caus. तोदयति, Aor. अतूतुदत्, Des. तुतुत्सति, Int. तोतुद्यते, तोतोत्ति.

105. भ्रज् bhraj, to fry, (भ्रस्ज.)

भ्रज् bhraj takes Samprasârâṇa before weakening terminations, the same as ग्रह grah, ज्या jyā, वय vay, व्यध vyadh, वश् vaś, व्यच् vyach, व्रश् vrasch, प्रश् prachh (Pân. vi. 1, 16). The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भृञ्जति ॥ Pf. 1. बभ्रज्, 2. बभ्रज्जिष or बभ्रष्ट, 9. बभ्रज्जुः (Pân. i. 2, 5), or बभ्रज्जि &c. (Pân. vi. 4, 47), I A. अभ्राक्षीत् or अभ्राक्षीत्, Âtm. अभ्रष्ट or अभ्रष्टे, F. भ्रस्यति or भ्रस्यति, P. F. भ्रष्टा or भ्रष्टा, B. भृज्यात्, Âtm. भ्रक्षीष्ट or भ्रक्षीष्ट ॥ Pt. भृष्टः ॥ Pass. भृज्यते, Caus. भ्रज्जयति, Aor. अवभ्रज्जत् or अवभ्रज्जत्, Des. विभ्रज्यति or विभ्रज्यति, Int. बरीभृज्यते.

106. कृष् krish, to draw a line. (See No. 38.)

P. कृषति ॥ Pf. चकषे, I A. अकाक्षीत् or अक्राक्षीत्, Âtm. अकृषत् or अकृष्ट, F. कर्ष्यति or कर्ष्यति, P. F. कर्षी or कर्षा, B. कृष्यात्, Âtm. कृषीष्ट ॥ Pt. कृष्टः ॥ Pass. कृष्यते, Caus. कर्षयति, Aor. अचकषेत् or अचकृषत्, Des. चिकृषति, Int. चरीकृष्यते.

107. मुच् *much*, to loosen, (मुच्.)

Certain verbs beginning with मुच् *much* take a nasal in the special tenses. They are, मुच् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिच् *sich*, to sprinkle, कृत् *krit*, to cut, खिद् *khid*, to pain, पिष् *piś*, to form. (Pāṇ. VII. 1, 59.)

P. मुञ्चति ॥ Pf. मुमोच, I A. अमुचत्, Âtm. अमुक्त (§ 367), Des. मुमुञ्चति or मोञ्चते (§ 471, 9).

108. विद् *vid*, to find, (विद्.)

P. विंदति ॥ Pf. विवेद, II A. अविदत्, Âtm. अविन्न, F. वेत्स्यति or वेदिष्यति (§ 332, 11) ॥ Pt. विन्नः.

109. लिप् *lip*, to paint.

P. लिंपति ॥ Pf. लिलेप, II A. अलिपत् (§ 367), Âtm. II A. अलिपत or I A. अलिम (§ 367).

II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृत्.)

P. कृन्तति (see No. 107) ॥ Pf. चकत्, I A. अकर्तत्, F. कर्त्तियति or कर्त्स्यति (§ 337, II. 2), P. F. कर्त्तिता, B. कृत्यात् ॥ Pt. कृन्नः ॥ Pass. कृत्यते, Caus. कर्त्तयति, Aor. अचकर्तत् or अचौकृतत्, Des. चिकर्त्तियति or चिकृत्सति (§ 337, II. 2), Int. चरीकृत्यते.

111. कुट् *kuṭ*, to be crooked, to bend.

Certain verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73-108) do not admit of Guna or Vṛiddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pāṇ. I. 2, 1; § 345, note.)

P. कुटति ॥ Pf. 1. चुकोट, 2. चुकुटिथ, I A. अकुटीत्, F. कुटिष्यति, P. F. कुटिता ॥ Caus. कोटयति, Int. चोकुट्यते, चोकोटि.

112. व्रश् *vraśch*, to cut, (ओव्रश्.)

P. वृश्चति (see No. 105) ॥ Pf. 1. वव्रश्, 2. वव्रश्चिथ or वव्रश्, I A. अव्रश्चीत् or अव्राश्चीत् (§ 337, I. 2), F. व्रश्चिष्यति or व्रश्स्यति, B. वृश्चात् ॥ Pt. वृक्शः.

113. कृ *kṛi*, to scatter.

P. किरति ॥ Pf. 3. चकार, 6. चकारतुः, 9. चकरुः (Pāṇ. VII. 4, 11), I A. अकारीत्, F. करिष्यति or करीष्यति (§ 340), B. कीर्यात् ॥ Pt. कीरुः ॥ Pass. कीर्यते, Caus. कारयति, Des. चिकरिषति.

Note—After उप and प्रति, कृ takes an initial स् if it means to cut or to strike: उपस्किरति he cuts, उपचस्कार; प्रतिस्किरति he cuts or he strikes (Pāṇ. VI. 1, 140, 141). Also अपस्किरते he drops (Pāṇ. VI. 1, 142).

114. स्पृश् *sprīś*, to touch.

P. स्पृश्चति ॥ Pf. पस्पृश, I A. अस्प्राश्चीत् or अस्पाश्चीत् or अस्पृश्चत्, F. स्पृश्च्यति or स्पृश्स्यति, B. स्पृश्चात् ॥ Pt. स्पृष्टः ॥ Des. पिस्पृश्चति, Int. परीस्पृश्यते, परीस्पृष्टि.

115. प्रच्छ *prachh*, to ask.

P. पृच्छति (see No. 105) ॥ Pf. 1. पप्रच्छ, 2. पप्रच्छिथ or पप्रश्, 9. पप्रच्छुः (§ 328), I A. अप्राश्चीत्, F. प्रश्च्यति, B. पृच्छात् ॥ Pt. पृष्टः ॥ Pass. पृच्छ्यते, Caus. प्रच्छयति, Des. पिपृच्छिषति, Int. परीपृच्छ्यते.

116. मृज् *srij*, to let off.

P. मृजति ॥ Pf. 1. ससर्ज, 2. ससर्जिथ or सस्रष्ट (see No. 48), I A. अस्त्राधीत्, F. स्रष्टति ॥ Pt. मृष्टः.

117. मज्ज *majj*, to sink, (मस्जो.)

मज्ज *majj* and नश् *nas* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāṇ. VII. 1, 60.)

P. मज्जति ॥ Pf. 1. ममज्ज, 2. ममज्जिथ or ममंक्थ, I A. 3. अमांक्षीत् (§ 345), 6. अमांक्षां, 9. अमांक्षुः, F. मंक्षति, P. F. मंक्षा ॥ Pt. मग्नः, Ger. मंक्षा or मंक्षा (§ 438) ॥ Caus. मज्जयति, Aor. अममज्जत्, Des. मिमंक्षति, Int. मामज्ज्यते, मामंक्ति.

118. इष् *ish*, to wish, (इषु.)

P. इच्छति (see No. 31), I. ऐच्छत् ॥ Pf. 1. इयेष, 2. इयेषिथ, 3. इयेष, 4. ईषिव, 5. ईषयुः, 6. ईषतुः, 7. ईषिम, 8. ईष, 9. ईषुः, I A. ऐषीत्, F. एषिष्यति, P. F. एष्टा or एषिता (§ 337, II. 1) ॥ Pt. इष्टः Ger. इष्टा or एषित्वा ॥ Pass. इष्यते, Aor. ऐषि, Caus. एषयति, Aor. ऐषिषत्, Des. एषिषिषति.

III. Âtmanepada Verbs.

119. मृ *mri*, to die, (मृङ्.)

मृ *mri*, to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive. (Pāṇ. I. 3, 61.)

P. म्रियते*, I. अम्रियत्, O. म्रियेत, I. म्रिये ॥ Pf. 1. ममार, 2. ममर्ये, 3. ममार, 4. मम्रिव, 5. मम्रयुः, I A. 1. अमृषि, 2. अमृषाः, 3. अमृत, F. मरिष्यति, P. F. मर्तास्मि, B. मृषीष्ट ॥ Pt. मृतः ॥ Pass. म्रियते, Caus. मारयति, Des. मुमूर्धति, Int. मेम्रीयते.

120. दृ *dri*, to observe, (दृङ्.)

P. द्रियते ॥ Pf. दद्रे, I A. अदृत, F. दरिष्यते, P. F. दर्ता, B. दृषीष्ट ॥ Pass. द्रियते, Caus. दारयति, Des. दिदरिषते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

Div Class (Divâdi, IV Class).

I. Parasmaipada Verbs.

121. दिव् *div*, to play, (दिवु.)

P. दीव्यति (§ 143) ॥ Pf. दिदेव, I A. अदेवीत्, F. देविष्यति, P. F. देविता, B. दीव्यात् ॥ Pt. द्यूनः or द्यूतः (§ 442, 7), Ger. द्यूत्वा (§ 431, 1) or देवित्वा ॥ Caus. देवयति, Des. दिदेविषति or दुद्यूपति (§ 474), Int. देदीव्यते.

122. नृत् *nrit*, to dance, (नृती.)

P. नृत्यति ॥ Pf. 3. ननर्त, 9. ननृतुः, I A. अनर्तौत्, F. नर्तिष्यति or नर्त्यति (§ 337, II. 2) ॥ Pt. नृत्तः ॥ Caus. नर्तयति, Aor. अननर्तत् or अननीनृतत्, Des. निनर्तिषति or निनृत्यति.

* Final च्चु is changed to रि (§ 110) in the special tenses of Tud verbs, likewise before the य of the passive and benedictive (Pāṇ. VII. 4, 28). Afterwards रि again becomes रिय्, according to Pāṇ. VI. 4, 77.

123. जृ *jrī*, to grow old, (जृप्.)

P. जीर्यति* ॥ Pf. 3. जजार, 9. जजरुः (Gūṇa, § 330) or जेरुः (§ 328, 2), I A. अजारीत् or II A. अजरत् (§ 367), F. जरिष्यति or जरीष्यति (§ 340), B. जीयात् ॥ Pt. जीर्येः ॥ Caus. जरयति (§ 462, 25), Des. जिजरिष्यति or जिजीर्यति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in ओ *o* drop ओ *o* before the य *ya* of the Div class (Pāṇ. VII. 3, 71); e. g. छो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति, I. अश्यत्, O. श्येत्, I. श्यतु ॥ Pf. शशौ (§ 329), I A. अशासीत् or II A. अशात्, F. शास्यति, P. F. शाता, B. शयात् (§ 392) ॥ Pt. शातः or शितः (§ 435) ॥ Pass. शायते, Caus. शाययति, Des. शिश्रासति, Int. शाश्रायते.

125. सो *so*, to finish.

P. स्यति ॥ Pf. ससौ, I A. असासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात् (§ 392) ॥ Pt. सितः, Ger. °साय ॥ Pass. सीयते (§ 392), Caus. साययति, Des. सिषासति, Int. सेषीयते.

126. व्यध् *vyadh*, to strike.

P. विध्यति (see No. 105) ॥ Pf. 3. विव्याध (§ 311), 9. विविधुः, I A. 1. अव्यात्सं, 2. अव्यात्सीः, 3. अव्यात्सीत्, 4. अव्यात्स्व, 5. अव्याद्धं, 6. अव्याद्धां, 7. अव्यात्स्म, 8. अव्याद्ध, 9. अव्यात्सुः, F. व्यस्यति, P. F. व्यद्धा, B. विध्यात् ॥ Pt. विद्धः ॥ Pass. विध्यते, Caus. व्याधयति, Des. विव्यत्सति, Int. वेविध्यते.

127. तृप् *trip*, to delight.

P. तृप्यति ॥ Pf. 1. ततर्पे, 2. ततर्पिष्य or ततर्प्ये or ततर्प्य, 3. ततर्पे, 4. ततृपिव or ततृप्, I A. अतर्पीत् or अतर्प्सीत् (§ 337, I. 3) or अतर्प्सीत् (see No. 38) or II A. अतृपत्, F. तर्पिष्यति or तर्प्यति or तर्प्यति, P. F. तर्पिता, तर्प्ता or तर्प्ता, B. तृप्यात् ॥ Pt. तृप्तः ॥ Pass. तृप्यते, Caus. तर्पयति, Aor. अतरीतृपत् or अततर्पेत्, Des. तितृप्यति or तितर्पिष्यति, Int. तरीतृप्यते.

128. मुह् *muh*, to be foolish.

P. मुह्यति ॥ Pf. 1. मुमोह, 2. मुमोहिष्य or मुमोग्ध or मुमोढ, II A. अमुहत् (§ 367, पुषादि)†, F. मोह्यति or मोहिष्यति, P. F. मोग्धा or मोढा (§ 129) or मोहिता ॥ Pt. मुग्धः or मूढः ॥ Pass. मुह्यते, Caus. मोहयति, Des. मुमुह्यति, मुमोहिष्यति or मुमुहिष्यति, Int. मोमुह्यते, मोमोहिष्यति or मोमोढि.

* Final च्, changed to इर्, and lengthened before य.

† The Sârasvatî gives besides the second aorist the optional forms of the first aorist अमोहीत् or अमोहीत् (§ 337, I. 3, रधादि) or अमुहत् (§ 360). According to Pāṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Âtmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Sârasvatî, which is wrong in the Div class, might be referred to the Kṛi class.

129. नश् *naś*, to perish, (णञ्.)

P. नश्यति ॥ Pf. 3. ननाश, 9. नेशुः, II A. अनशत् (पुषादि) or अनेशत् (§ 366), F. नशिष्यति or नंश्यति (see No. 117) ॥ Pt. नष्टः, Ger. नष्टा or नष्टा (§ 438).

130. शम् *śam*, to cease, (शमु.)

Eight Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, श्रम् *śram*, भ्रम् *bhram*, क्षम् *ksham*, क्लम् *klam*, मद् *mad*, lengthen their vowel in the special tenses. (Pāṇ. VII. 3, 74.)

P. शाम्यति ॥ Pf. 3. शशाम, 9. शेमुः, II A. अशमत्, F. शमिष्यति, P. F. शमिता ॥ Pt. शांतः (§ 429), Ger. शांत्वा or शमित्वा ॥ Pass. शाम्यते, Caus. शमयति (§ 462) he quiets, but शामयते or °ति he sees. (Dhātupāṭha 19, 70.)

131. मिद् *mid*, to be wet, (त्रिमिदा.)

मिद् *mid* takes Guṇa in the special tenses. (Pāṇ. VII. 3, 82.)

P. मेद्यति ॥ Pt. मिन्नः wet, or मेदितः (§ 333, D. 2*).

II. Âtmanepada Verbs.

132. जन् *jan*, to spring up, (जनी.)

जन् *jan* substitutes जा *já* in the special tenses. (Pāṇ. VII. 3, 79.)

P. जायते ॥ Pf. जज्ञे (§ 328, 3), I A. अजनिष्ट or अजनि (§ 413), F. जनिष्यते, P. F. जनिता, B. जनिषीष्ट ॥ Pt. जातः, Caus. जनयति, Des. जिजनिषते, Int. जानायते or जंजयते.

133. पद् *pad*, to go.

P. पद्यते ॥ Pf. पेदे, I A. 3. अपादि (§ 412), 6. अपत्सातां, 9. अपत्सत, F. पत्स्यते, P. F. पत्ता, B. पत्सीष्ट ॥ Pt. पन्नः ॥ Caus. पादयति, Aor. अपोपदत्, Des. पित्सते (§ 471, 9), Int. पनीपद्यते (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते ॥ Pf. बुबुधे, I A. 1. अभुत्सि, 2. अबुडाः, 3. अबुद्ध or अबोधि, 4. अभुत्सहि, 5. अभुत्सायां, 6. अभुत्सातां, 7. अभुत्सहि, 8. अभुद्धं, 9. अभुत्सत, F. भोत्स्यते, P. F. बोद्धा, B. भुत्सीष्ट ॥ Pt. बुद्धः ॥ Caus. बोधयति, Aor. अबूबुधत्, Des. बुभुत्सते (बुध् of the Div class can never take intermediate इ, see § 332, 12; see also Kuhn, Beiträge, vol. VI. p. 104), Int. बोबुध्यते.

III. Parasmaipada and Âtmanepada Verbs.

135. नह् *nah*, to bind, (णह्.)

P. नहति or °ते ॥ Pf. 1. ननाह, 2. ननद्ध (§ 130) or नेहिय, Âtm. नेहे, I A. 1. अनात्सं, 2. अनात्सीः, 3. अनात्सीत्, 4. अनात्स, 5. अनाद्धं, 6. अनाद्धां, 7. अनात्स, 8. अनाद्ध, 9. अनात्सुः, Âtm. 1. अनत्सि, 2. अनद्धाः, 3. अनद्ध, 4. अनत्सहि, 5. अनत्सायां, 6. अनत्सातां, 7. अनत्सहि, 8. अनद्धं, 9. अनत्सत, F. नत्स्यति, P. F. नद्धा ॥ Pt. नद्धः, Ger. नद्धा, °नह ॥ Pass. नह्यते, Aor. अनाहि, Caus. नाहयति, Des. निनत्सते, Int. नानह्यते.

Chur Class (Churâdi, X Class).

Parasmaipada Verbs only.

136. चुर् *chur*, to steal.

P. चोरयति ॥ Pf. चोरयांचकार, I A. अचूचुरत्, F. चोरयिष्यति, P.F. चोरयिता, B. चोर्येत् (‡ 386) ॥ Pt. चोरितः, Ger. चोरयित्वा ॥ Pass. चोर्येते, Caus. चोरयति, Des. चुचोरयिष्यति. No Intensive (‡ 479).

137. चि *chi*, to gather, (चिञ्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to ‡ 463, II. 6, चि, as a Chur verb, may form P. चपयति or चययति, the vowel, however, remaining short because, as a Chur verb, चि is said to be मित् (‡ 462, note) ॥ I A. अचीचपत् or अचीचयत्, B. चप्पात् or चय्यात्.

Note—Several Chur verbs are marked as मित्, i.e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are ज्ञप् to know, to make known; चप् to pound; चह् to pound; यम्, if it means to feed; वल् to live.

138. कृत् *kṛit*, to praise.

P. कीर्तयति (‡ 462, 2) ॥ I A. अचीकृतत् or अचिकीर्तत् (‡ 377).

Su Class (Svâdi, V Class).

I. Parasmaipada and Âtmanepada Verbs.

139. सु *su*, to distil, (सुञ्.)

P. सुनोति, I. 2. सुनु (‡ 321 *) ॥ Pf. सुषाव, Âtm. सुषुवे, I A. असावीत् (‡ 332, 4); the Sârasvatî allows also असौषीत् (but against Pân. VII. 2, 72), Âtm. असोष्ट; the Sâr. allows also असविष्ट (but see Pân. VII. 2, 72); F. सोष्यति, P.F. सोता, B. सूयात् ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूपवत्, Des. सुसूपति, Int. सोषूयते.

Note—The उ of नु may be dropt before terminations beginning with व् or म्, and not requiring Guṇa; but this is not the case if नु is preceded by a consonant. This explains the double forms सुनुवः and सुन्वः, सुनुमः and सुन्मः, असुनुव and असुन्व, असुनुम and असुन्म; and Âtm. सुनुवहे or सुन्वहे, सुनुमहे or सुन्महे, असुनुवहि or असुन्वहि, असुनुमहि or असुन्महि. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिञ्.)

P. चिनोति ॥ Pf. 3. चिचाय or चिकाय, 2. चिचेय or चिकेय or, according to Bharadvâja (‡ 335, 3), चिचयिष्य or चिकयिष्य, 9. चिच्युः or चिक्युः, Âtm. चिच्ये or चिक्ये (Pân. VII. 3, 58), I A. अचैषीत्, Âtm. अचेष्ट, F. चेप्यति, P.F. चेता, B. चीयात् ॥ Pass. चीयते, Caus. चापयति or चापयति (‡ 463, II. 6, and No. 137), Des. चिचीषति or चिकीषति (Pân. VII. 3, 58), Int. चेचीयते.

141. स्तृ *stṛi*, to cover, (स्तृञ्.)

P. स्तृणोति ॥ Pf. तस्तार, Âtm. तस्तरे, I A. अस्तापीत्, Âtm. अस्तारिष्ट (not अस्तरीष्ट,

if स्वादि) or असृत (§ 332, 5, a rule which applies to the Âtmanepada only), F. स्तरिष्यति (§ 332, 5), P. F. स्तर्ता, B. स्तर्तात्, Âtm. स्तृषीष्ट or स्तरिषीष्ट (§ 332, 5) ॥ Pass. स्तर्यते, Caus. स्तारयति, Des. तिस्रिर्षति, Int. तास्तर्यते.

142. वृ *vrî*, to choose, (वृप्.)

P. वृणोति ॥ Pf. 1. ववार (â), 2. ववरिष*, 3. ववार, 4. ववृव, 5. ववृषुः, 6. ववृतुः, 7. ववृम, 8. वव्र, 9. ववृः, I A. अवारीत् (§ 332, 5), Âtm. अवरिष्ट or अवरीष्ट (§ 340) or अवृत (§ 337, II. 4), F. वरिष्यति or वरीष्यति, P. F. वरिता or वरीता, B. व्रियात्, Âtm. वरिषीष्ट (not वरीषीष्ट, Pân. VII. 2, 39) ॥ Pass. व्रियते, Aor. अवारि, Caus. वारयति, Des. विवरिषति, विवरीषति or वुवृर्षति, Int. वेव्रीयते.

II. Parasmaipada Verbs.

143. हि *hi*, to go, to grow.

P. हिनोति ॥ Pf. निघाय (Pân. VII. 3, 56), I A. अहेपीत्, F. हेष्यति, P. F. हेता, B. होयात् ॥ Caus. हाययति, Aor. अजीहयत् (Pân. VII. 3, 56), Des. निषीषति, Int. नेषीयते.

144. शक् *śak*, to be able, (शक्.)

P. शक्नोति ॥ Pf. 3. शशक, 9. शेकुः, I A. अशकत्, F. शक्ष्यति, P. F. शक्ता ॥ Pt. शक्तः ॥ Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाकयति, Aor. अशीशकत्, Des. शिष्यति, Int. शाशक्यते.

145. श्रु *śru*, to hear.

This verb is by native grammarians classed with the Bhû verbs, though as irregular. It substitutes शृ *śri* for श्रु *śru* in the special tenses.

P. 3. शृणोति, 6. शृणुतः, 9. शृण्वन्ति; 4. शृणुवः or शृणवः ॥ Pf. 1. शुश्राव (â), 2. शुश्रोष (§ 334, 8), 3. शुश्राव, 4. शुश्रुव, 5. शुश्रुवयुः, 6. शुश्रुवतुः, 7. शुश्रुम, 8. शुश्रुव, 9. शुश्रुवुः, I A. अश्रौमीत्, F. श्रोष्यति, P. F. श्रोता, B. श्रूयात् ॥ Pass. श्रूयते, Aor. अश्रावि, Caus. श्रावयति, Aor. अशुश्रवत् or अशिश्रवत् (§ 475), Des. शृश्रूपते (Pân. I. 3, 57), Int. शोश्रूयते.

146. आप् *âp*, to obtain, (आप्.)

P. 3. आप्नोति, 4. आप्नुवः, 9. आप्नुवन्ति, I. आप्नोत्, O. आप्नुयात्, I. 3. आप्नोतु, 2. आप्नुहि ॥ Pf. आप, Aor. आपत्, F. आप्यति, P. F. आप्ता ॥ Pt. आप्तः ॥ Pass. आप्यते, Caus. आपयति, Aor. आपिपत्, Des. ईप्सति.

III. Âtmanepada Verbs.

147. अश् *aś*, to pervade, (अश्.)

P. 3. अश्नुते, 6. अश्नुवाते, 9. अश्नुवते, 4. अश्नुवहे, I. 1. अश्नुवि, 2. अश्नुयाः, 3. अश्नुत, 4. अश्नुवहि, 5. अश्नुवायां, 6. अश्नुवातां, 7. अश्नुमहि, 8. अश्नुध्वं, 9. अश्नुवत, O. अश्नुवीत, I. 1. अश्नुवै, 2. अश्नुष्य, 3. अश्नुतां, 4. अश्नुवावहे, 5. अश्नुवायां, 6. अश्नुवातां, 7. अश्नुवामहे, 8. अश्नुध्वं, 9. अश्नुवतां ॥ Pf. 1. आनशे, 2. आनशिषे or आनशे, I A. 1. आश्वि, 2. आश्वः,

* According to Pân. VII. 2, 13, we might form ववरिषे; but Pân. VII. 2, 63, would sanction ववरिष. The special restriction, however, of ववरिषे to the Veda in Pân. VII. 2, 64, is sufficient to fix ववरिष as the proper form in ordinary Sanskrit.

3. आष्ट, 4. आष्टहि, 5. आष्टायां, 6. आष्टातां, 7. आष्टसहि, 8. आष्टध्वं, 9. आष्टत; or 1. आशिषि, 2. आशिषाः, 3. आशिष्ट, P. F. अष्टा or अशिता, F. अष्ट्यते or अशिष्यते, B. अष्टीष्ट or अशिषीष्ट ॥ Pt. अष्टः ॥ Pass. अष्ट्यते, Aor. आशि, Caus. आशयति, Aor. आशिशत्, Des. अशिषियते, Int. अशायते.

Tan Class (Tanvâdi, VIII Class).

All verbs belonging to this class are Parasmaipada and Âtmanepada Verbs.

148. तन् *tan*, to stretch, (तनु.)

P. तनोति, I. अतनोत्, O. तनुयात्, I. तनोतु; Âtm. P. तनुते, I. अतनुत, O. तन्वीत, I. तनुतां ॥ Pf. 3. ततान, 9. तेनुः, I A. अतानीत् or अतनीत् (§ 348), Âtm. 3. अतनिष्ट or अतत (§ 369), 2. अतनिष्ठाः or अतथाः, F. तनिष्यति, P. F. तनिता, B. तन्यात्, Âtm. तनिषीष्ट ॥ Pt. ततः, Ger. तत्वा or तनित्वा ॥ Pass. तायते or तन्यते (§ 391), Caus. तानयति, Aor. अतीतनत्, Des. तितनिषति or तितांसति, Int. तंतन्यते.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; चृण् to go, अर्णोति or चृणोति. तनादेरुपधाया गुणो वा पिति, Sâr. II. 11, 3.

149. क्षण् *kshan*, to kill, (क्षयु.)

P. क्षणोति ॥ Pf. चक्षाण, I A. अक्षणीत् (§ 348*), Âtm. 3. अक्षणिष्ट or अक्षत, 2. अक्षणिष्ठाः or अक्षथाः.

150. क्षिण् *kshin*, to kill.

P. क्षिणोति or क्षेणोति ॥ I A. अक्षेणीत्, Âtm. अक्षेणिष्ट or अक्षित.

151. सन् *san*, to obtain, (पणु.)

P. सनोति ॥ Pf. ससान, Âtm. सेने, I A. असानीत् (â), Âtm. असनिष्ट or असात (Pân. II. 4, 79; VI. 4, 42).

152. कृ *kri*, to do, (डुकृन्.)

कृ *kri* before weak terminations becomes कर् *kar*, but before strong terminations कुर *kur*.

Before व् *v* and म् *m*, and the य् *y* of the optative, the Vikaraṇa उ *u* is rejected, but the radical उ *u* is not lengthened.

P. 1. करोमि, 2. करोषि, 3. करोति, 4. कुर्वेः, 5. कुरुयः, 6. कुरुतः, 7. कुर्मः, 8. कुरुय, 9. कुर्वति, I. 1. अकरवं, 2. अकरोः, 3. अकरोत्, 4. अकुर्वे, 5. अकुरुतं, 6. अकुरुतां, 7. अकुर्म, 8. अकुरुत, 9. अकुर्वन्, O. 1. कुर्या, 9. कुर्युः, I. 1. करवाणि, 2. कुरु, 3. करोतु, 4. करवाव, 5. कुरुतं, 6. कुरुतां, 7. करवाम, 8. कुरुत, 9. कुर्वतु ॥ Pf. 1. चकार (â), 2. चकर्थ, 3. चकार, 4. चकृव, 5. चक्रयुः, 6. चक्रतुः, 7. चकृम, 8. चक्र, 9. चक्रुः, I A. 1. अकार्षे, 2. अकार्षीः, 3. अकार्षीत्, 4. अकार्ष्वे, 5. अकार्षे, 6. अकार्षी, 7. अकार्ष्म, 8. अकार्षे, 9. अकार्षुः, F. करिष्यति, P. F. कर्ता, B. 1. क्रियासं, 2. क्रियाः, 3. क्रियात्, 4. क्रियास्व, 5. क्रियास्तं, 6. क्रियास्तां, 7. क्रियास्म, 8. क्रियास्त, 9. क्रियासुः.

Âtmanepada : P. 1. कुर्वे, 2. कुरुषे, 3. कुरुते, 4. कुर्वहे, 5. कुवौषे, 6. कुवौते, 7. कुर्महे, 8. कुरुध्वे, 9. कुर्वते, I. 1. अकुर्वि, 2. अकुरुथाः, 3. अकुरुत, 4. अकुर्वहि, 5. अकुवौथां, 6. अकुवौतां, 7. अकुर्महि, 8. अकुरुध्वं, 9. अकुर्वत, O. 1. कुर्वीय &c., I. 1. करवै, 2. कुरुष्व, 3. कुरुतां, 4. करवावहे, 5. कुवौथां, 6. कुवौतां, 7. करवामहे, 8. कुरुध्वं, 9. कुर्वतां ॥ Pf. 1. चक्रे, 2. चकृषे, 3. चक्रे,

4. चकृवहे, 5. चक्राये, 6. चक्राते, 7. चक्रमहे, 8. चकृदे, 9. चक्रिरे, I A. 1. अकृपि, 2. अकृपाः, 3. अकृत, 4. अकृष्यहि, 5. अकृषापां, 6. अकृषातां, 7. अकृष्यहि, 8. अकृदं, 9. अकृपत, F. करिष्यते, B. 3. कृषीष्ट, 8. कृषीदं ॥

Pt. कृतः, Ger. कृत्वा ॥ Pass. क्रियते, Aor. अकारि, Caus. कारयति, Aor. अचीकरत्, Des. चिकीर्षति, Int. चेक्रीयते, चर्कति &c., or चर्करीति &c. (§ 490).

Krī Class (Kryādi, IX Class).

I. Parasmaipada and Âtmanepada Verbs.

153. क्री *krī*, to buy, (डुक्रोम्.)

P. क्रीणाति ॥ Pf. 1. चिक्राय (ā), 2. चिक्रियिष्य or चिक्रेष्य, 3. चिक्राय, 4. चिक्रियिष्य, 5. चिक्रियिष्युः, 6. चिक्रियतुः, 7. चिक्रियिम, 8. चिक्रिय, 9. चिक्रियुः, I A. अक्रेषीत्, Âtm. अक्रेष्ट, F. क्रेष्यति, P. F. क्रेता, B. क्रीयात्, Âtm. क्रेषीष्ट ॥ Pt. क्रीतः ॥ Pass. क्रीयते, Caus. क्रापयति, Des. चिक्रीषति, Int. चेक्रीयते.

154. मी *mī*, to kill, (मीम्.)

The roots मी *mī*, मि *mi* (Su), and दी *dī* (Div) take final आ *ā* whenever their ई *ī* or इ *i* would be liable to Guṇa or Vṛiddhi, and in the gerund in य *ya* (§ 452). Pāṇ. VI. 1, 50.

P. मीनाति ॥ Pf. 1. ममौ, 2. ममाय or ममिष्य, 3. ममौ, 4. मिम्यिष्य, 5. मिम्युः, 6. मिम्यतुः, 7. मिम्यिव, 8. मिम्य, 9. मिम्युः, I A. अमासीत् (§ 353), Âtm. अमास्त (§ 353), F. मास्यति, P. F. माता, B. मीयात्, Âtm. मासीष्ट ॥ Pt. मीतः, Ger. मीत्वा, माय ॥ Pass. मीयते, Caus. मापयति (§ 463, II. 19), Des. मित्सति (§ 471, 8), Int. मेमीयते.

155. स्तम्भ *stambh*, to support, (स्तंभु.)

The verbs स्तम्भ *stambh*, स्तुम्भ *stumbh*, स्खम्भ *skambh*, स्कुम्भ *skumbh*, and स्कु *sku* may be conjugated as Krī or as Su verbs.

P. स्तम्भाति or स्तम्भोति &c., I. अस्तम्भात्, O. स्तम्भीयात्, I. 1. स्तम्भानि, 2. स्तम्भान*, 3. स्तम्भातु, 4. स्तम्भाव, 5. स्तम्भीतां, 6. स्तम्भीतां, 7. स्तम्भाम, 8. स्तम्भीत, 9. स्तम्भतु ॥ Pf. तस्तम्भ, I A. अस्तम्भीत् or II A. अस्तम्भत् (§ 367), F. स्तम्भिष्यति, P. F. स्तम्भिता, B. स्तम्भ्यात् ॥ Pt. स्तम्भः, Ger. स्तम्भित्वा or स्तम्भा ॥ Pass. स्तम्भ्यते, Caus. स्तम्भयति, Des. तित्तम्भिष्यति, Int. तास्तम्भ्यते.

156. पू *pū*, to purify, (पून्.)

The Krī verbs beginning with पू *pū* shorten their vowel in the special tenses (Pāṇ. VII. 3, 80).

They stand Dhātupāṭha 31, 12—32. The more important are, लृ *lū*, to cut, स्तृ *stṛ*, to cover, वृ *vṛ*, to choose, धृ *dhū*, to shake, पू *pṛ*, to fill, दृ *dṛ*, to tear, जृ *jṛ*, to wither.

P. पुनाति, Âtm. पुनीते ॥ Pf. पुपाव, Âtm. पुपुवे, I A. अपावीत्, Âtm. अपविष्ट, F. पविष्यति, P. F. पविता ॥ Pt. पूतः, Ger. पूत्वा (पवितः and पविता (§ 424) belong to पूङ्, पवते (Bhū class), see § 333. D) ॥ Pass. पूयते, Caus. पावयति, Aor. अपीपवत्, Des. पुपूषति (पिपविषते belongs to पूङ्, पवते, Bhū class, Pāṇ. VII. 2, 74), Int. पोपूयते.

* Krī verbs ending in consonants form the 2nd pers. sing. imperative in स्तान्; § 321, note 2.

157. ग्रह *grah*, to take.

This root takes Samprasâraṇa in the special tenses and before other weakening terminations.
(Pân. vi. 1, 16.)

P. गृह्णाति, Âtm. गृह्णीते, I. अगृह्णात्, Âtm. अगृह्णीत, O. गृह्णीयात्, Âtm. गृह्णीत,
I. गृह्णातु (2. गृहाण), Âtm. गृह्णीतां ॥ Pf. 1. जग्राह (ā), 2. जग्रहिय, 3. जग्राह, 4. जगृहिव,
5. जगृहयुः, 6. जगृहतुः, 7. जगृहिम, 8. जगृह, 9. जगृहुः, I A. 1. अग्रहीषं (§ 341 and § 348 *),
2. अग्रहीः, 3. अग्रहीत्, Âtm. 1. अग्रहीषि, 2. अग्रहीषाः, 3. अग्रहीष्ट, F. ग्रहीष्यति, P. F.
ग्रहीता, B. गृह्णात्, Âtm. ग्रहीषीष्ट ॥ Pt. गृहीतः, Ger. गृहीत्वा ॥ Pass. गृह्यते, Aor. अग्राहि,
Fut. ग्रहीष्यते or ग्राहिष्यते &c., Caus. ग्राहयति, Des. निगृह्यति, Int. जरीगृह्यते, जाग्रादि
(not जाग्रदि).

II. Parasmaipada Verbs.

158. ज्या *jyā*, to grow weak.

This root takes Samprasâraṇa in the special tenses and before other weakening terminations.
(See No. 157.)

P. जिनाति, I. अजिनात्, O. जिनीयात्, I. जिनातु ॥ Pf. 1. निज्यौ, 2. निज्यिय or निज्याय,
3. निज्यौ, 4. निज्यिव, I A. अज्यासीत्, F. ज्यास्यति, B. जीयात् ॥ Pt. जीनः (जीतः as
participle would be wrong, see Pân. viii. 2, 44; but it occurs in the sense
of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn,
Beiträge, vol. vi. p. 104), Ger. जीत्वा, °ज्याय ॥ Caus. ज्यापयति, Des. जिज्यासति,
Int. जेजीयते.

159. ज्ञा *jñā*, to know.

This verb substitutes जा *jā* in the special tenses. (Pân. vii. 3, 79.)

P. जानाति, I. अजानात्, O. जानीयात्, I. जानातु ॥ Pf. जज्ञौ, I A. अज्ञासीत्, F. ज्ञास्यति,
P. F. ज्ञाता, B. ज्ञायात् or ज्ञेयात् ॥ Pt. ज्ञातः ॥ Pass. ज्ञायते, Aor. अज्ञायि, Caus. ज्ञापयति (ā),
(see § 462, II, 15), Aor. अजिज्ञपत्, Des. जिज्ञासते, Int. जाज्ञायते.

160. बंध् *bandh*, to bind.

P. बध्नाति, I. अबध्नात्, O. बध्नीयात्, I. बध्नातु ॥ Pf. 1. बबंध, 2. बबंधिय or बबंध or
बबंध, I A. 1. अभ्रांत्सं, 2. अभ्रांत्सीः, 3. अभ्रांत्सीत्, 4. अभ्रांत्स, 5. अब्रांडं, 6. अब्रांडां, 7. अभ्रांत्स,
8. अब्रांड, 9. अभ्रांतुः, F. भंश्यति, P. F. बंडा, B. बध्नात् ॥ Pt. बडः, Ger. बद्धा ॥ Pass.
बध्यते, Caus. बंधयति, Aor. अबबंधत्, Des. बिभंत्सति, Int. बाबध्यते, बाबंधि.

III. Âtmanepada Verbs.

161. वृ *vri*, to cherish, (वृ.)

P. वृणीते, I. अवृणीत्, O. वृणीयात्, I. वृणीतां ॥ Pf. वव्रे, I A. अवरिष्ट or अवरीष्ट or अवृत,
F. वरिष्यते or वरीष्यते, P. F. वरिता or वरीता, B. वरिषीष्ट or वृषीष्ट ॥ Pt. वृतः ॥
Pass. व्रियते, Caus. वरयति (ā), Des. विवरिष्यते or विवरीष्यते, Int. वेव्रीयते, ववैर्ति &c.
Contracted forms of the Des. and Int., वुवृषति and वोवृषते.

Ad Class (Adâdi, II Class).

I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. I. अस्मि, 2. अस्मि, 3. अस्मि, 4. अद्मः, 5. अत्थः, 6. अन्नः, 7. अन्नः, 8. अत्थ, 9. अदंति, I. I. आदं, 2. आदः (Pân. VII. 3, 100)*, 3. आदत्, 4. आद्म, 5. आन्नं, 6. आन्नां, 7. आन्न, 8. आन्न, 9. आदन्, O. अद्यात्, I. I. अदानि, 2. अद्मि†, 3. अन्नु, 4. अदाव, 5. अन्नं, 6. अन्नां, 7. अदाम, 8. अन्न, 9. अदंतु ॥ Pf. I. आद, 2. आदिष &c., or substituting घस् ॥, 1. नपास (ã), 2. नपसिष, 3. नपास, 4. नक्षिष, 5. नक्षयुः, 6. नक्षयुः, 7. नक्षिम, 8. नक्ष, 9. नक्षुः, II A. 1. अघसं, 2. अघसः, 3. अघसत्, F. अत्थति, P. F. अन्ना, B. अद्यात् ॥ Pt. नपथः¶, Ger. नग्धा, °नग्ध्य (Pân. II. 4, 36) ॥ Pass. अद्यते, Caus. आदयति, Aor. आदिदत्, Des. जिघत्सति.

163. प्सा *psâ*, to eat.

P. प्साति, I. 3. अप्सात्, 9. अप्सान् or अप्सुः (§ 322†), O. प्सायात्, I. प्सातु ॥ Pf. पप्सौ, I A. अप्सासीत्, F. प्सास्यति, P. F. प्साता, B. प्सायात् or प्सेयात् ॥ Pass. प्सायते, Caus. प्सापयति, Des. पिप्सासति, Int. पाप्सायते.

164. मा *mâ*, to measure.

P. माति, I. 3. अमात्, 9. अमान् or अमुः, O. मायात्, I. मातु ॥ Pf. ममौ, I A. अमासीत्, F. मास्यति, P. F. माता, B. मेयात् ॥ Pt. मितः, Ger. मित्वा, °माय ॥ Pass. मीयते, Aor. अमायि, Caus. मापयति, Aor. अमीमपत्, Des. मित्सति, Int. मेमीयते, मामाति or मामेति.

165. या *yâ*, to go.

P. याति, I. 3. अयात्, 9. अयान् or अयुः, O. यायात्, I. यातु ॥ Pf. ययौ, I A. अयासीत्, F. यास्यति, P. F. याता, B. यायात् ॥ Pt. यातः ॥ Pass. याये, Caus. यापयति, Aor. अयीयपत्, Des. यियासति, Int. यायायते.

166. ख्या *khyâ*, to proclaim.

P. ख्याति, I. अख्यात्, O. ख्यायात्, I. ख्यातु ॥ Pf. चख्यौ, II A. अख्यात्, F. ख्यास्यति, P. F. ख्याता, B. ख्यायात् or ख्येयात् ॥ Pt. ख्यातः ॥ Pass. ख्यायते, Aor. अख्यायि, Caus. ख्यापयति, Aor. अचिख्यपत्, Des. चिख्यासति, Int. चाख्यायते.

167. वञ् *vaś*, to desire.

This root takes Samprasârana before the strong terminations of the special tenses, and in the weakening forms generally.

P. I. वञ्मि, 2. वञ्मि (§ 125, 120), 3. वञ्मि, 4. उञ्मः, 5. उञ्मः, 6. उञ्मः, 7. उञ्मः, 8. उञ्म, 9. उञ्मंति, I. I. अवञ्शं, 2. अवद, 3. अवद, 4. औञ्म, 5. औञ्म, 6. औञ्म, 7. औञ्म, 8. औञ्म, 9. औञ्मन्, O. उञ्मात्, I. I. वञ्शानि, 2. उञ्मि, 3. वहु, 4. वशाव, 5. उञ्मं, 6. उञ्मं, 7. वशाम,

* अद् inserts अ before terminations consisting of one consonant.

† When हि is added immediately to the final consonant of a root, it is changed to धि (Pân. VI. 4, 101); § 321, note 1.

॥ In the tenses where अद् is deficient, घस् is used instead.

¶ This is formed from नक्ष् to eat, a reduplicated form of घस्. (Pân. II. 4, 36.)

8. उष्ट, 9. उशंतु ॥ Pf. 3. उवाश, 9. ऊशुः, I A. अवाशीत् (ā), F. वशिष्यति, P. F. वशिता, B. उश्यात् ॥ Pass. उश्यते, Caus. वाशयति, Des. विवशिषति, Int. वावश्यते, वावष्टि.

168. हन् *han*, to kill.

This verb drops its final न् *n* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pāṇ. VI. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes म् *ghn* (Pāṇ. VII. 3, 54). In the aorist and benedictive वध् *vadh* is substituted. The desiderative, intensive, and the aorist passive are derived from यन् *ghan*, the causative from घत् *ghat*.

P. 1. हन्मि, 2. हंसि, 3. हंति, 4. हन्वः, 5. हयः, 6. हतः, 7. हन्मः, 8. हय, 9. मंति, I. 1. अहन्, 2. अहन्, 3. अहन्, 4. अहन्व, 5. अहतं, 6. अहतां, 7. अहन्म, 8. अहत, 9. अमन्, O. हन्यात्, I. 1. हनानि, 2. जहि (Pāṇ. VI. 4, 36), 3. हंतु, 4. हनाव, 5. हतं, 6. हतां, 7. हनाम, 8. हत, 9. मंतु ॥ Pf. 1. जघान (ā), (Pāṇ. VII. 3, 55), 2. जघनिष or जघंष, 3. जघान, 4. जग्मिष, 5. जग्मयुः, 6. जग्मतुः, 7. जग्मिष, 8. जग्म, 9. जग्मुः, I A. अवधीत्, F. हनिष्यति, P. F. हंता, B. वध्यात् ॥ Pt. हतः, Ger. हत्वा, °हय (§ 449) ॥ Pass. हन्यते, Aor. अघानि or अवधि (§ 407), Caus. घातयति, Aor. अजीघतत्, Des. जिघांसति, Int. जंघन्यते or जेघ्नीयते (Pāṇ. VII. 4, 30, vârt., he kills), जंघंति.

169. यु *yu*, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Vṛiddhi instead of Guṇa before weak terminations beginning with consonants. (Pāṇ. VII. 3, 89.)

P. 1. यौमि, 2. यौषि, 3. यौति, 4. युवः, 5. युषः, 6. युतः, 7. युमः, 8. युष, 9. युवंति, I. 1. अयवं, 2. अयौः, 3. अयौत्, 4. अयुष, 5. अयुतं, 6. अयुतां, 7. अयुम, 8. अयुष, 9. अयुवन्, O. युयात्, I. 1. यवानि, 2. युहि, 3. यौतु, 4. यवाव, 5. युतं, 6. युतां, 7. यवाम, 8. युतं, 9. युवंतु ॥ Pf. 3. युयाव, 9. युयुवुः, I A. अयावीत्, F. यविष्यति, P. F. यविता, B. यूयात् ॥ Pt. युतः ॥ Pass. यूयते, Aor. अयावि, Caus. यावयति, Des. युयूषति or यियविषति, Int. योयूयते, योयोति.

170. रु *ru*, to shout.

The verbs तु *tu*, रु *ru*, स्तु *stu* may take ई *i* before all terminations of the special tenses beginning with consonants. (Pāṇ. VII. 3, 95.)

P. 1. रौमि or रवीमि, 2. रौषि or रवीषि, 3. रौति or रवीति, 4. रुवः or रूवीवः, 5. रुयः or रूवीयः, 6. रूतः or रूवीतः, 7. रुमः or रूवीमः, 8. रुय or रूवीय, 9. रुवंति, I. 1. अरवं, 2. अरौः or अरवीः, 3. अरौत् or अरवीत्, 4. अरुव or अरूवीव, 5. अरुतं or अरूवीतं, 6. अरुतां or अरूवीतां, 7. अरुम or अरूवीम, 8. अरुत or अरूवीत, 9. अरुवन्, O. रुयात् or रूवीयात्, I. 1. रवाणि, 2. रुहि or रूवीहि, 3. रौतु or रवीतु, 4. र्वाव, 5. रूतं or रूवीतं, 6. रूतां or रूवीतां, 7. रवाम, 8. रूत or रूवीत, 9. रूवंतु ॥ Pf. 3. रुराव, 9. रुरुवुः, I A. अरावीत्, F. रविष्यति, P. F. रविता, B. रूयात् ॥ Pt. रूतः ॥ Pass. रूयते, Caus. रावयति, Des. रूरुषति, Int. रोरूयते.

Note—The Sârasvatî gives अरौषीत्, रोष्यति, and रोता; but see § 332, 4. It likewise extends the use of ई *i* to नु *nu* to praise.

171. इ *i*, to go.

P. 1. एमि, 2. एषि, 3. एति, 4. इवः, 5. इयः, 6. इतः, 7. इमः, 8. इय, 9. यंति, I. 1. आयं,

2. ऐः, 3. ऐत्, 4. ऐव, 5. ऐतं, 6. ऐतां, 7. ऐम, 8. ऐत, 9. आयन्, O. इयात्, I. 1. आयानि, 2. इहि, 3. एतु, 4. अयाव, 5. इतं, 6. इतां, 7. आयाम, 8. इत, 9. यंतु ॥ Pf. 1. इयाय (ā), 2. इययिष or इयेष, 3. इयाय, 4. ईयिव, 5. ईययुः, 6. ईयतुः, 7. ईयिम, 8. ईय, 9. ईयुः, I A. 1. अगां (Pāṇ. II. 4, 45), 2. अगाः, 3. अगात्, 4. अगाव, 5. अगातं, 6. अगातां, 7. अगाम, 8. अगात, 9. अगुः (॥ 368), F. एष्यति, P. F. एता, B. इयात् ॥ Pt. इतः, Ger. इत्वा, इत्य ॥ Pass. ईयते, Aor. अगायि (॥ 404), Caus. गमयति (Pāṇ. II. 4, 46), Des. जिगमिषति (Pāṇ. II. 4, 47). But see ॥ 463, II. 1, and ॥ 471, 4, with regard to this and cognate verbs if preceded by prepositions.

172. विद् *vid*, to know.

P. 1. वेत्ति, 2. वेत्सि, 3. वेत्ति, 4. विद्वः, 5. चित्थः, 6. चित्तः, 7. विस्रः, 8. चित्थ, 9. विदंति, I. 1. अवेदं, 2. अवेः or अवेत् (Pāṇ. VIII. 2, 75), 3. अवेत् (॥ 132*), 4. अविद्व, 5. अचित्तं, 6. अचित्तां, 7. अविस्, 8. अचित्त, 9. अविदन् or अविदुः, O. विद्यात्, I. 1. वेदानि (or विदांकरवाणि &c., Pāṇ. III. 1, 41), 2. विद्वि, 3. वेत्तु, 4. वेदाव, 5. चित्तं, 6. चित्तां, 7. वेदाम, 8. चित्त, 9. विदंतु ॥ Pf. विवेद or विदांचकार (॥ 326), I A. अवेदीत्, F. वेदिष्यति, P. F. वेदिता, B. विद्यात् ॥

Another form of the Present is, 1. वेद, 2. वेत्थ, 3. वेद, 4. विद्व, 5. विदधुः, 6. विदतुः, 7. विस्र, 8. विद, 9. विदुः ॥ Pt. विदितः, Ger. विदित्वा ॥ Pass. विद्यते, Aor. अवेदि, Caus. वेदयति, Aor. अवोविदत्, Des. विविदिषति (Pāṇ. I. 2, 8), Int. वेविद्यते, वेवेत्ति.

173. अस् *as*, to be.

P. 1. अस्मि, 2. असि, 3. अस्ति, 4. स्तः, 5. स्यः, 6. स्तः, 7. स्मः, 8. स्य, 9. संति, I. 1. आसं, 2. आसीः, 3. आसीत्, 4. आस्र, 5. आस्तं, 6. आस्तां, 7. आस्म, 8. आस्त, 9. आसन्, O. 1. स्यां, 2. स्याः, 3. स्यात्, 4. स्याव, 5. स्यातं, 6. स्यातां, 7. स्याम, 8. स्यात, 9. स्युः, I. 1. असानि, 2. एधि, 3. अस्तु, 4. असाव, 5. स्तं, 6. स्तां, 7. असाम, 8. स्त, 9. संतु ॥ Pf. 1. आस, 2. आसिष, 3. आस, 4. आसिव, 5. आसयुः, 6. आसतुः, 7. आसिम, 8. आस, 9. आसुः; Âtm. 1. आसे, 2. आसिषे, 3. आसे, 4. आसिवहे, 5. आसाषे, 6. आसाते, 7. आसिमहे, 8. आसिध्वे, 9. आसिरे†.

174. मृज् *mrij*, to cleanse, (मृजू.)

This verb takes Vṛiddhi instead of Guṇa (Pāṇ. VII. 2, 114); it may take Vṛiddhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. 1. मार्ज्ति, 2. मार्क्षि, 3. मार्ष्टि (॥ 124), 4. मृजः, 5. मृष्टः, 6. मृष्टः, 7. मृज्मः, 8. मृष्ट, 9. मृजंति or मार्जंति, I. 1. अमार्जं, 2. अमार्द्ध, 3. अमार्द्ध, 4. अमृज्, 5. अमृष्ट, 6. अमृष्टा, 7. अमृज्म, 8. अमृष्ट, 9. अमृजन् or अमार्जन्, O. मृज्यात्, I. 1. मार्जानि, 2. मृष्टि, 3. मार्ष्टु, 4. मार्जाव, 5. मृष्टं, 6. मृष्टां, 7. मार्जाम, 8. मृष्ट, 9. मृजंतु or मार्जंतु ॥ Pf. 1. ममार्जं, 2. ममार्जिष or ममार्ष्ट, 3. ममार्जं, 4. ममृजिव or ममार्जिव, 5. ममृजयुः or ममार्जयुः, 6. ममृजतुः or ममार्जंतुः, 7. ममृजिम or ममार्जिम, 8. ममृज or ममार्जं, 9. ममृजुः or ममार्जुः, I A. अमार्जीत् or अमार्क्षीत्, F. मार्जिष्यति or मार्ष्ट्यति, P. F. मार्जिता or मार्ष्टा, B. मृज्यात् ॥ Pt. मृष्टः, Ger. मार्जित्वा or मृष्टा, °मृज्य, Adj. मार्जितव्यः or

† The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.

मार्हयः, मृज्यः or मार्ग्यः (Pân. III. 1, 113) || Pass. मृज्यते, Aor. अमार्जि, Caus. मार्जयति, Des. मिमृक्षति or मिमार्जयति, Int. मरीमृज्यते, मर्मार्हि.

175. वच् *vach*, to speak.

P. 1. वच्मि, 2. वक्षि, 3. वक्ति, 4. वच्वः, 5. वकथः, 6. वक्तः, 7. वच्मः, 8. वकथ, 9. वदंति or व्रुवंति*, I. 1. अवचं, 2. अवक्, 3. अवक्, 4. अवच्व, 5. अवक्तं, 6. अवक्तां, 7. अवच्म, 8. अवक्त, 9. अवदन्*, O. वच्यात्, I. 1. वचानि, 2. वग्धि, 3. वक्तु, 4. वचाव, 5. वक्तं, 6. वक्तां, 7. वचाम, 8. वक्त, 9. वदंतु* || Pf. 3. उवाच, 9. ऊचुः, II A. अवोचत् (§ 366), F. वक्ष्यति, P. F. वक्ता, B. उच्यात् || Pt. उक्तः || Pass. उच्यते, Aor. अवाचि, Caus. वाचयति, Aor. अवीवचत्, Des. विवक्षति, Int. वावच्यते.

176. रुद् *rud*, to cry, (रुदिर.)

The verbs रुद् *rud*, स्वप् *svap*, श्वास *śvas*, अन् *an*, जक्ष *jaksh* take इ *i* before the terminations of the special tenses beginning with consonants, except यू *y* (Pân. VII. 2, 76). Before weak terminations consisting of one consonant, ई *ī* is inserted (Pân. VII. 3, 98); or, according to others, अ *a* (Pân. VII. 3, 99).

P. 1. रोदिमि, 2. रोदिमि, 3. रोदिति, 4. रुदिवः, 9. रुदंति, I. 1. अरोदं, 2. अरोदीः or अरोदः, 3. अरोदीत् or अरोदत्, 4. अरुदिव, 9. अरुदन्, O. रुद्यां, I. 1. रोदानि, 2. रुदिहि, 3. रोदिहु, 4. रोदाव, 5. रुदितं, 6. रुदितां, 7. रोदाम, 8. रुदित, 9. रुदंतु || Pf. रूरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुद्यात् || Pt. रुदितः || Pass. रुद्यते, Aor. अरोदि, Caus. रोदयति, Aor. अरुदत्, Des. रुरुदिषति or रूरोदिषति, Int. रोरुद्यते.

177. जक्ष *jaksh*, to eat, to laugh ||.

Seven verbs, जक्ष *jaksh*, जागृ *jāgri*, to wake, दरिद्रा *daridrā*, to be poor, चकास् *chakās*, to shine, शास् *śās*, to rule, दीधी *didhī*, to shine, वेवी *vevī*, to obtain, are called अभ्यस्त *abhyasta* (reduplicated). They take अति *ati* and अतु *atu* in the 3rd pers. plur. present and imperative, and उः *uh* instead of अन् *an* in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जक्षति, 9. जक्षति, I. अजक्षीत् or अजक्षत्, O. जक्ष्यात्, I. 3. अजक्षीत् or अजक्षत्, 9. अजक्षुः (§ 321†) || Pf. जजक्ष, I A. अजक्षीत्, F. जक्षिष्यति.

178. जागृ *jāgri*, to wake. (Pân. VI. 1, 192, accent.)

P. 1. जागमि, 2. जागमि, 3. जागमि, 4. जागृवः, 5. जागृथः, 6. जागृतः, 7. जागृमः, 8. जागृथ, 9. जाग्रति, I. 1. अजागरं, 2. अजागः, 3. अजागः, 4. अजागृव, 5. अजागृत, 6. अजागृतां, 7. अजागृम, 8. अजागृत, 9. अजागरुः, O. जागृयात्, I. 1. जागराणि, 2. जागृहि, 3. जागृतु, 4. जागराव, 5. जागृतं, 6. जागृतां, 7. जागराम, 8. जागृत, 9. जागरतु || Pf. 3. जजागार or जागरांचकार (Pân. III. 1, 38), 9. जजागरुः, I A. अजागरीत् (see preface, p. ix), F. जागरिष्यति, P. F. जागरिता, B. जागरीत् || Pt. जागरितः || Pass. जागरेते, Aor. अजागारि, Caus. जागरयति, Des. जिजागरिषति. No Intensive.

* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

|| जक्ष to eat, from यस्; जक्ष to laugh, from हस्.

179. दरिद्रा *daridrâ*, to be poor. (Pân. VI. 1, 192, accent.)

In दरिद्रा *daridrâ* the final आ *d* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pân. VI. 4, 114). Before strong terminations beginning with vowels the आ *d* is lost (Pân. VI. 4, 112).

P. 1. दरिद्रामि, 2. दरिद्रासि, 3. दरिद्राति, 4. दरिद्रिवः, 9. दरिद्रति, I. 3. अदरिद्रात्, 6. अदरिद्रतां, 9. अदरिद्रुः, O. दरिद्रियात्, I. 1. दरिद्राणि, 2. दरिद्रिहि, 3. दरिद्रातु, 4. दरिद्राव, 5. दरिद्रितं, 6. दरिद्रितां, 7. दरिद्राम, 8. दरिद्रित, 9. दरिद्रतु ॥ Pf. ददरिद्रौ or दरिद्रांचकार (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रौत् or अदरिद्रासीत् (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति (Pân. VI. 4, 114, vârt.), P. F. दरिद्रिता (not दरिद्रात).

180. शास् *śās*, to command, (शासु.) (Pân. VI. 1, 188.)

शास् *śās* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pân. VI. 4, 34.)

P. 1. शास्मि, 2. शास्सि, 3. शास्ति, 4. शिष्वः, 9. शासति, I. 1. अशासं, 2. अशाः or अशात्, 3. अशात् (§ 132), 4. अशिष्व, 5. अशिष्टं, 6. अशिष्टां, 7. अशिष्व, 8. अशिष्ट, 9. अशासुः, O. शिष्यात्, I. 1. शासानि, 2. शाधि (§ 132), 3. शास्तु, 4. शासाव, 5. शिष्टं, 6. शिष्टां, 7. शासाम, 8. शिष्ट, 9. शासतु ॥ Pf. शशास, II A. अशिषत्, F. शासिष्यति, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शासयति, Des. शिशासिषति, Int. शेशिष्यते.

II. Âtmanepada Verbs.

181. चक्ष *chaksh*, to speak, (चक्षि.)

P. 1. चक्षे, 2. चक्षे, 3. चष्टे, 4. चक्षहे, 5. चक्षाये, 6. चक्षाते, 7. चक्षहे, 8. चक्षदे, 9. चक्षते, I. 3. अचष्ट, 9. अचक्षत, O. चक्षीत, I. चष्टां ॥ Pf. चचक्षे.

The other forms are supplied from ख्या or कशा, the Red. Perf. optionally, (Pân. II. 4, 54, 55): Pf. चख्यौ ॥ II A. अख्यत् or ०त्, F. ख्यास्यति or ०ते, B. ख्यायात् or ख्येयात्, or Âtm. ख्यासीष्ट.

182. ईञ् *îś*, to rule.

The root ईञ् *îś* takes इ *i* before the 2nd pers. sing. present and imperative (Pân. VII. 2, 77). ईङ् *îd* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur. present, [imperfect,] and imperative (Pân. VII. 2, 78). The commentators, however, extend the latter rule to ईञ् *îś*. See notes to Pân. VII. 2, 78.

P. 1. ईशे, 2. ईशिषे, 3. ईष्टे, 8. ईशिष्वे, I. 3. ऐष्ट, 8. ऐशिष्वं or ऐङ्ध्वं, O. ईशीत, I. 1. ईशे, 2. ईशिष्व, 3. ईष्टां, 8. ईशिष्वं or ईङ्ध्वं ॥ Pf. ईशांचक्रे, I A. ऐशिष्ट.

183. आस् *ās*, to sit.

P. आस्ते, I. आस्त, O. आसीत, I. आस्तां ॥ Pf. आसांचक्रे (part. आसीनः, Pân. VII. 2, 83), I A. आसिष्ट, F. आसिष्यते.

184. सू *śū*, to bear, (सू.)

P. सूते, I. असूत, O. सुवीत, I. 1. सूचे (Pân. VII. 3, 88), 2. सूध्व, 3. सूतां, 4. सुवावहै, 5. सुवायां, 6. सुवातां, 7. सुवामहै, 8. सूध्वं, 9. सुवतां ॥ Pf. सुपुचे, I A. असविष्ट or असोष्ट

(§ 337, I. 1), F. सविष्यते or सोष्यते, B. सविषीष्ट or सोषीष्ट ॥ Pt. सूनः (Pân. VIII. 2, 45) ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूषवत्, Des. सुसूयते (Pân. VIII. 3, 61), Int. सोषूयते.

185. शी *śī*, to lie down, to sleep, (शीङ्.)

The verb शी *śī* takes Guṇa in the special tenses (Pân. VII. 4, 21), and inserts *r* in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेपे, 3. शेते, 4. शेवहे, 5. शयाये, 6. शयाते, 7. शेमहे, 8. शेध्वे, 9. शेरते (Pân. VII. 1, 6), I. 1. अशयि, 2. अशेषाः, 3. अशेत, 4. अशेवहि, 5. अशयायां, 6. अशयातां, 7. अशेमहि, 8. अशेध्वं, 9. अशेरत, O. शयीत, I. 1. शयै, 2. शेष्वा, 3. शेतां, 4. शयावहै, 5. शयायां, 6. शयातां, 7. शयामहै, 8. शेध्वं, 9. शेरतां ॥ Pf. शिश्ये, I A. अशयिष्ट, F. शयिष्यते, B. शयीत ॥ Pt. शयितः ॥ Pass. शय्यते (Pân. VII. 4, 22), Aor. अशायि, Caus. शाययति, Des. शिशयिष्यते, Int. शाशय्यते, शेशेति.

186. इ *i*, to go, (इङ्.) (Pân. VI. 1, 186, accent.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. 3. अध्येत, 6. अध्येयातां (Sâr. II. 5, 8), 9. अध्येयत, O. अधीयीत, I. 1. अध्येयै, 2. अधीष्व, 3. अधीतां, 4. अध्यावहै, 5. अधीयायां, 6. अधीयातां, 7. अध्यामहै, 8. अधीध्वं, 9. अधीयतां ॥ Pf. अधिजगे (Pân. II. 4, 49), I A. 3. अध्येष्ट, 6. अध्येयातां, 9. अध्येयत, or 3. अध्यगीष्ट (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीयातां, 9. अध्यगीयत, F. अध्येयते, Cond. अध्येय्यत or अध्यगीय्यत, P. F. अध्येता, B. अध्येपीष्ट ॥ Pt. अधीतः ॥ Pass. अधीयते, Aor. अध्यागयि or अध्यायि, Caus. अध्यापयति, Aor. अध्यापिपत् or अध्यजीगपत्, Des. अधीपिषति or अधिजिगांसते.

III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेष्मि, 2. द्वेक्षि, 3. द्वेष्टि, 4. द्विष्यः, 9. द्विषंति, I. 1. अद्वेपं, 2. अद्वेद, 3. अद्वेद, 4. अद्विष्य, 9. अद्विषन् or अद्विषुः (§ 321†), O. द्विष्यात्, I. 1. द्वेषाणि, 2. द्विद्वि, 3. द्वेष्टु, 4. द्वेषाव, 5. द्विष्टं, 6. द्विष्टां, 7. द्वेषाम, 8. द्विष्ट, 9. द्विषंतु ॥ Pf. दिद्वेष, I A. अद्विष्यत्, F. द्वेक्ष्यति, P. F. द्वेष्टा, B. द्विष्यात्, Âtm. द्विषीष्ट ॥ Pt. द्विष्टः ॥ Pass. द्विष्यते, Aor. अद्वेपि, Caus. द्वेषयति, Aor. अदिद्विषत्, Des. दिद्विष्यति, Int. देद्विष्यते, देद्वेष्टि.

188. दुह् *duh*, to milk.

P. 1. दोक्षि, 2. धोक्षि, 3. दोग्धि, 4. दुह्मः, 5. दुग्धः, 6. दुग्धः, 7. दुधः, 8. दुग्ध, 9. दुहंति, I. 1. अदोहं, 2. अधोक्, 3. अधोक्, 4. अदुह्म, O. दुह्यात्, I. 1. दोहानि, 2. दुग्धि, 3. दोग्धु, 4. दोहाव, 5. दुग्धं, 6. दुग्धां, 7. दोहाम, 8. दुग्ध, 9. दुहंतु ॥ Pf. दुदोह, I A. अधुक्षत् &c. (see § 362), F. धोक्ष्यति.

189. स्तु *stu*, to praise, (घृञ्.)

P. 1. स्तौमि or स्तवीमि (see No. 170), 2. स्तौषि or स्तवीषि, 3. स्तौति or स्तवीति, 4. स्तुवः or स्तुवीवः, 9. स्तुवंति, I. 1. अस्तवं, 2. अस्तौः or अस्तवीः, 3. अस्तौत् or अस्तवीत्, 4. अस्तुव or अस्तुवीव, 9. अस्तुवन्, O. स्तुयात्, Âtm. स्तुवीत, I. 1. स्तवानि, 2. स्तुहि or स्तुवीहि, 9. स्तौतु

or स्तवीतु ॥ Pf. 3. तुष्टाच, 2. तुष्टोच, 6. तुष्टुवतुः, 9. तुष्टुवुः, I A. अस्तावीत् (§ 338, 3), Âtm. अस्तोष्ट, F. स्तोष्यति, P. F. स्तोता, B. स्तूयात्, Âtm. स्तोषीष्ट ॥ Pt. स्तुतः ॥ Pass. स्तूयते, Aor. अस्ताचि, Caus. स्ताचयति, Aor. अतुष्टवत्, Des. तुष्टूपति, Int. तोष्टूयते, तोष्टोति.

190. ब्रू *brú*, to speak, (ब्रून्.)

This verb takes ई before weak terminations beginning with consonants in the special tenses (Pân. VII. 3, 93). The perfect आह *áha* may be substituted for five of the persons of the present (Pân. III. 4, 84). It is defective in the general tenses, where वच् *each* (No. 175) is used instead.

P. 1. ब्रवीमि, 2. ब्रवोमि or आत्थ, 3. ब्रवोति or आह, 4. ब्रूवः, 5. ब्रूथः or आहयुः, 6. ब्रूतः or आहतुः, 7. ब्रूमः, 8. ब्रूथ, 9. ब्रुवंति or आहुः, I. 1. अब्रवन्, 2. अब्रवीः, 3. अब्रवोत्, 4. अब्रूव, 5. अब्रूतं, 6. अब्रूतां, 7. अब्रूम, 8. अब्रूत, 9. अब्रुयन्, O. ब्रूयात्, I. 1. ब्रवाणि, 2. ब्रूहि, 3. ब्रवीतु, 4. ब्रवाच, 5. ब्रूतं, 6. ब्रूतां, 7. ब्रवाम, 8. ब्रूत, 9. ब्रुवंतु.

191. ऊर्णु *úrnu*, to cover, (ऊर्णुन्.)

This verb may take Vṛddhi instead of Guṇa before weak terminations beginning with consonants (Pân. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pân. VI. 1, 8). In the general tenses the final उ *u*, before intermediate ई, may or may not take Guṇa (Pân. I. 2, 3).

P. 3. ऊर्णोति or ऊर्णोति, 9. ऊर्णुवति, I. और्णोत्, O. ऊर्णुयात्, I. ऊर्णोतु or ऊर्णोतु ॥ Pf. 1. ऊर्णुनाव (*á*), 2. ऊर्णुनविष्य or ऊर्णुनविष्य, 3. ऊर्णुनाव, 4. ऊर्णुनुविष्य, 5. ऊर्णुनुवयुः, 6. ऊर्णुनुवतुः, 7. ऊर्णुनुविम, 8. ऊर्णुनुव, 9. ऊर्णुनुवुः, I A. और्णुवीत् or और्णुवीत् or और्णुवीत् (Pân. VII. 2, 6), F. ऊर्णुविष्यति or ऊर्णुविष्यति, B. ऊर्णुयात् ॥ Pass. ऊर्णूयते, Caus. ऊर्णुवयति, Aor. और्णूनवत्, Des. ऊर्णुनूपति or ऊर्णुनविष्यति or ऊर्णुनुविष्यति, Int. ऊर्णोनूयते, ऊर्णोनौति.

Hu Class (Juhotyádi, III Class).

I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice. (Pân. VI. 1, 192, accent.)

P. जुहोति, I. अजुहोत्, O. जुहुयात्, I. जुहोतु ॥ Pf. जुहाव or जुहवांचकार (§ 326), I A. अहौषीत्, F. होष्यति, P. F. होता, B. हूयात् ॥ Pt. हुतः ॥ Pass. हूयते, Caus. हावयति, Aor. अजूहवत्, Des. जुहूपति, Int. जोहूयते, जोहोति.

193. भी *bhí*, to fear, (भिभी.) (Pân. VI. 1, 192, accent.)

This verb may shorten the final ई before strong terminations beginning with consonants in the special tenses. (Pân. VI. 4, 115.)

P. 3. बिभेति, 6. बिभीतः or बिभितः, 9. बिभ्यति, I. 3. अबिभेत्, 6. अबिभीतं or अबिभितं, 9. अबिभयुः, O. बिभीयात् or बिभियात्, I. बिभेतु ॥ Pf. बिभाय or बिभयांचकार (§ 326), I A. अभैषीत्, F. भेष्यति, P. F. भेता, B. भीयात् ॥ Pt. भीतः ॥ Pass. भीयते, Aor. अभायि, Caus. भाययति or भाययते or भीययते (see § 463, II. 18), Des. बिभीषति, Int. बेभीयते, बेभेति.

194. *ही hri*, to be ashamed. (Pân. VI. 1, 192, accent.)

P. 3. जिह्रेति, 6. जिह्रोतः, 9. जिह्रियति (§ 110), I. अजिह्रेत्, O. जिह्रीयात्, I. जिह्रेतु ॥
Pf. 3. जिहाय, 6. जिह्रियतुः, 9. जिह्रियुः or जिह्रयांचकार, I A. अह्रेषीत्, F. ह्रेष्यति, P. F. हेता, B. हीयात् ॥ Pt. हीणः or हीतः (Pân. VIII. 2, 56) ॥ Pass. हीयते, Caus. ह्रेषयति,
Aor. अजिह्रिषत्, Des. जिह्रीषति, Int. जेहीयते.

195. *पृ pri*, to fill, to guard.

This verb, and others in which final *चृ ri* is preceded by a labial, changes the vowel into *उर ur*, except where the vowel requires Guṇa or Vṛiddhi. (Pân. VII. 1, 102.)

P. 1. पिपर्मि, 2. पिपधि, 3. पिपति, 4. पिपूर्वः, 5. पिपूर्थः, 6. पिपूर्तः, 7. पिपूर्मः, 8. पिपूर्थ, 9. पिपुरति, I. 1. अपिपरं, 2. अपिपः (or अपिपरः, Sâr.), 3. अपिपः (or अपिपरत्), 4. अपिपूर्व, 5. अपिपूर्त, 6. अपिपूर्ता, 7. अपिपूर्म, 8. अपिपूर्त, 9. अपिपरुः, O. पिपूर्यात्, I. 1. पिपराणि, 2. पिपूर्हि, 3. पिपतु, 4. पिपराव, 5. पिपूर्त, 6. पिपूर्ता, 7. पिपराम, 8. पिपूर्त, 9. पिपुरतु ॥ Pf. 1. पपार (â), 2. पपरिथ, 3. पपार, 4. पपरिव, 5. पपरयुः or पप्रयुः, 6. पपरतुः or पप्रतुः, 7. पपरिम, 8. पपर, 9. पपरुः or पप्रुः (Pân. VII. 4, 11, 12), I A. अपारीत्, F. परिष्यति (î), P. F. परिता or परीता, B. पूर्यात् ॥ Pt. पूतः (Pân. VIII. 2, 57), पूर्यः, and पूरितः are referred to पूर (§ 442, 7), Ger. पूर्या, °पूर्य ॥ Pass. पूर्यते, Caus. पारयति, Aor. अपोपरत्, Des. पुपूर्यति or पिपरिषति (î), Int. पोपूर्यते, पापति.

Several optional forms are derived from another root *पृ*, with short *चृ*. Thus, P. 3. पिपति, 6. पिपतः, 9. पिपति, I. 3. अपिपः, 6. अपिपता, 9. अपिपरुः, O. पिपयात् ॥ I A. अपापीत्, B. प्रियात् ॥ Pass. प्रियते (§ 390), Int. पेप्रीयते (§ 481).

196. *हा hā*, to leave, (ओहाक्.)

Reduplicated verbs ending in *आ ā* (except the *घृ ghu* verbs, see § 392 *) substitute *ई i* for *आ ā* before strong terminations beginning with consonants (Pân. VI. 4, 113). The verb *हा hā*, however, may also substitute *इ i* (Pân. VI. 4, 116).

P. 1. जहामि, 2. जहासि, 3. जहाति, 4. जहीवः (î), 5. जहीयः (î), 6. जहीतः (î), 7. जहीमः (î), 8. जहीत (î), 9. जहति, I. 1. अजहां, 2. अजहाः, 3. अजहात्, 4. अजहीव (î), 9. अजहुः, O. जहात् (Pân. VI. 4, 118), I. 1. जहानि, 2. जहीहि (î) or जहाहि (Pân. VI. 4, 117), 3. जहातु, 4. जहाव, 5. जहीतं (î), 6. जहीतां (î), 7. जहाम, 8. जहीत (î), 9. जहतु ॥ Pf. 1. जहौ, 2. जहिय or जहाय, 3. जहौ, 4. जहिव, 5. जहयुः, 6. जहतुः, 7. जहिम, 8. जह, 9. जहुः, I A. अहासीत्, F. हास्यति, P. F. हाता, B. हेयात् ॥ Pt. हीनः, Ger. हित्वा (Pân. VII. 4, 43), °हाय ॥ Pass. हीयते, Caus. हापयति, Aor. अजीहपत्, Des. जिहासति, Int. जेहीयते.

197. *चृ ri*, to go.

P. 3. इयति, 6. इयतः, 9. इयति, I. 3. ऐयः (or ऐयरत्), 6. ऐयतां, 9. ऐयरुः, O. इययात्, I. 1. इयराणि, 2. इयहि, 3. इयतु, 4. इयराव, 5. इयतं, 6. इयतां, 7. इयराम, 8. इयत, 9. इयतु ॥ Pf. 1. आर, 2. आरिथ, I A. आरत्, 9. आरन् (§ 364), F. अरिष्यति, P. F. अर्ता, B. अर्यात्.

II. Âtmanepada Verbs.

198. *मा mā*, to measure, (माङ्.)

P. 1. मिमे, 2. मिमीषे, 3. मिमीते, 4. मिमीवहे, 5. मिमाथे, 6. मिमाते, 7. मिमीमहे, 8. मिमीध्वे,

9. मिमते, I. 1. अमिमि, 2. अमिमीयाः, 3. अमिमोत, 4. अमिमीवहि, 5. अमिमायां, 6. अमिमातां, 7. अमिमोमहि, 8. अमिमीध्वं, 9. अमिमत, O. मिमीत, I. 1. मिमै, 2. मिमोष्य, 3. मिमीतां, 4. मिमावहै, 5. मिमायां, 6. मिमातां, 7. मिमामहै, 8. मिमीध्वं, 9. मिमतां ॥ Pf. 1. ममे, 2. ममिषे, 3. ममे, 4. ममिवहे, 5. ममाषे, 6. ममाते, 7. ममिमहे, 8. ममिध्वे, 9. ममिरे, I A. 1. अमासि, 2. अमास्याः, 3. अमास्त, 4. अमास्वहि, 5. अमासायां, 6. अमासातां, 7. अमास्वहि, 8. अमाध्वं, 9. अमासत, F. मास्यते, P. F. माता, B. मासीष्ट ॥ Pt. मितः, Ger. मित्वा, °भाय (not मीय, Pân. vi. 4, 69) ॥ Pass. मीयते, Aor. अमायि, Caus. मापयति, Des. मित्सते, Int. मेमीयते.

III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhri*, to carry, (डुभृन्.)

P. 1. विभर्मि, 2. विभर्षि, 3. विभर्ति, 4. विभृवः, 5. विभृषः, 6. विभृतः, 7. विभृमः, 8. विभृष, 9. विभ्रति, Âtm. 1. विभ्रे, 2. विभृषे, 3. विभृते, I. 3. अविभः, 6. अविभृतां, 9. अविभरुः, Âtm. 3. अविभृत, 6. अविभ्रातां, 9. अविभ्रत, O. विभृयात्, Âtm. विभ्रीत, I. 1. विभराणि, 2. विभृहि, 3. विभर्तु ॥ Pf. 1. बभार (â), 2. बभर्षे, 3. बभार, 4. विभृव (॥ 334; Pân. vii. 2, 13) or विभरांचकार, I A. अभापीत्, Âtm. अभृत, F. भरिष्यति, P. F. भर्ता, B. धियात्, Âtm. भृषीष्ट ॥ Pt. भृतः ॥ Pass. ध्रियते, Caus. भारयति, Des. चुभृष्यति, or विभरिषति, if it follows the Bhû class (Pân. vii. 2, 49), Int. वेधीयते, बर्भर्ति.

200. दा *dâ*, to give, (डुदाप्.)

The घु *ghu* verbs (§ 392 *) drop आ *â* before strong terminations, when other reduplicated verbs (see No. 196) change आ *â* to ई *î*. (Pân. vi. 4, 112, 113.)

P. 1. ददामि, 2. ददासि, 3. ददाति, 4. दद्वः, 5. दद्वः, 6. दद्वः, 7. दद्वः, 8. दद्वः, 9. ददति, Âtm. 1. ददे, 2. दत्से, 3. दत्ते, 4. दद्वहे, 5. ददाथे, 6. ददाते, 7. दद्वहे, 8. दद्वे, 9. ददते, I. 1. अददां, 2. अददाः, 3. अददात्, 4. अदद्व, 5. अदद्वं, 6. अदद्वं, 7. अदद्व, 8. अदद्व, 9. अदद्वः, Âtm. 1. अददि, 2. अदद्वः, 3. अदद्व, 4. अदद्वहि, 5. अददायां, 6. अददातां, 7. अदद्वहि, 8. अदद्वं, 9. अददत्, O. दद्यात्, Âtm. ददीत, I. 1. ददानि, 2. देहि (Pân. vi. 4, 119), 3. ददातु, 4. ददाव, 5. दद्वं, 6. दद्वं, 7. ददाम, 8. दद्व, 9. ददतु, Âtm. 1. दद्वै, 2. दद्वस्, 3. दद्वं, 4. ददावहै, 5. ददायां, 6. ददातां, 7. ददामहै, 8. दद्वं, 9. ददतां ॥ Pf. 1. ददौ, 2. ददिष्य or ददाथ, 3. ददौ, 4. ददिव, 5. ददधुः, 6. ददतुः, 7. ददिम, 8. दद, 9. ददुः, Âtm. 1. ददे, 2. ददिषे, 3. ददे, 4. ददिवहे, 5. ददाथे, 6. ददाते, 7. ददिमहे, 8. ददिध्वे, 9. ददिरे, II A. 1. अदां, 9. अदुः, Âtm. अदिषि (see p. 184), F. दास्यति, ०ते, P. F. दाता, B. देयात्, Âtm. दासीष्ट ॥ Pt. दद्वः (॥ 436), Ger. दत्त्वा, °दाय ॥ Pass. दीयते, Aor. अदायि, Caus. दापयति, Aor. अदीदपत्, Des. दित्सति, Int. देदीयते, दादाति.

201. धा *dha*, to place, (डुधाप्.)

This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध्, if lost, must be thrown forward on the initial द्; hence 2nd pers. dual Pres. धत्थः &c. (॥ 118, note). The Pt. is हितः, Ger. हित्वा, °धाय.

202. निज् *nij*, to cleanse, (णिजिर्.)

The verbs निज् *nij*, विज् *vij*, to separate, and विष् *vish*, to embrace, take Guṇa in their reduplicative syllable. (Pāṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāṇ. VII. 3, 87.)

P. 1. नेनेज्मि, 2. नेनेक्षि, 3. नेनेक्ति, 9. नेनिजति, I. 1. अनेनेज्म, 2. अनेनेक्, 3. अनेनेक्, 7. अनेनेज्म, 9. अनेनेज्मः, O. नेनिज्यात्, I. 1. नेनिजानि, 2. नेनिग्धि, 3. नेनेक्कु ॥ Pf. निनेज्, I. A. अनेक्षीत् or II A. अनिजत्, F. नेक्ष्यति, P. F. नेक्ता, B. निज्यात्, Âtm. निक्षीष्ट ॥ Caus. नेजयति, Aor. अनीनिजत्, Des. निनिक्षति, Int. नेनिज्यते, नेनेक्ति.

Rudh Class (Rudhādi, VII Class).

I. Parasmaipada and Âtmanepada Verbs.

203. रुध् *rudh*, to shut out, (रुधिर.)

P. रुणद्धि, I. अरुणत्, O. रुध्यात्, I. रुणद्धु ॥ Pf. 1. रुरोध, 2. रुरोधिय, 3. रुरोध, 7. रुरुधिम, 9. रुरुधुः, I. A. अरौत्सीत् or II A. अरुधत्, Âtm. अरुद्ध, F. रोत्स्यति, P. F. रोद्धा, B. रुध्यात्, Âtm. रुत्सीष्ट ॥ Pt. रुद्धः, Ger. रुद्धा, °रुध्य ॥ Pass. रुध्यते, Aor. अरोधि, Caus. रोधयति, Des. रुरुत्सति, Int. रोरुध्यते, रोरोद्धि.

II. Parasmaipada Verbs.

204. शिष् *śish*, to distinguish, (शिष्य.)

P. 1. शिनमि, 2. शिनधि, 3. शिनष्टि, 4. शिंघ्वः, 5. शिंष्टः, 6. शिंष्टः, 7. शिंष्मः, 8. शिंष्ट, 9. शिंषन्ति, I. 1. अशिनम, 2. अशिनद्, 3. अशिनद्, 4. अशिंघ्व, 5. अशिंष्ट, 6. अशिंष्टां, 7. अशिंष्म, 8. अशिंष्ट, 9. अशिंषन्, O. शिंष्यात्, I. 1. शिनषाणि, 2. शिंष्टु (or शिंष्टि), 3. शिनष्टु ॥ Pf. शिशेष, II A. अशिषत्, F. शेक्ष्यति, P. F. शेष्टा, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शेषयति, Des. शिशिष्यति, Int. शेशिष्यते, शेशेष्टि.

205. हिंस् *hims*, to strike, (हिंसि.)

P. हिनस्ति, I. 1. अहिनस, 2. अहिनः or अहिनत्, 3. अहिनत् (§ 132), 4. अहिंस्व, 5. अहिंस्तं, 6. अहिंस्तां, 7. अहिंस्म, 8. अहिंस्त, 9. अहिंसन्, O. हिंस्यात्, I. 1. हिनसानि, 2. हिंधि, 3. हिनस्तु ॥ Pf. जिहिंस, I. A. अहिंसीत्, F. हिंसिष्यति, P. F. हिंसिता, B. हिंस्यात् ॥ Pt. हिंसितः ॥ Pass. हिंस्यते, Caus. हिंसयति, Aor. अजिहिंसत्, Des. जिहिंसिषति, Int. जेहिंस्यते, जेहिंस्ति.

206. भञ्ज् *bhañj*, to break, (भञ्जो.)

P. भनक्ति, I. अभनक्, O. भञ्यात्, I. भनक्तु ॥ Pf. बभञ्ज, I. A. अभञ्क्षीत्, F. भंक्ष्यति, P. F. भंक्ता, B. भञ्यात् ॥ Pt. भग्नः ॥ Pass. भज्यते, Aor. अभञ्जि or अभञ्जि (§ 407), Caus. भञ्जयति, Des. विभंक्षति, Int. बभञ्ज्यते, बभंक्षि.

207. अञ्ज् *añj*, to anoint, (अञ्ज.)

P. अनक्ति, I. आनक्, O. अञ्यात्, I. अनक्तु ॥ Pf. आनंज, I. A. आञ्जीत्, F. अञ्जिष्यति or अंक्ष्यति, B. अञ्यात् ॥ Pt. अन्तः, Ger. अंजित्वा or अंक्ता or अन्ता (Pāṇ. VI. 4, 32; § 438), °अञ्य ॥ Pass. अज्यते, Aor. आञ्जि, Caus. अंजयति, Aor. आंजिजत्, Des. अंजिषति.

208. *तृह trih*, to kill, (तृह.)

This verb inserts *ये* *ne* instead of *य* *na* before weak terminations beginning with consonants.
(Pân. VII. 3, 92.)

P. 1. तृणेभिः, 2. तृणेद्यि, 3. तृणेदि, 4. तृङ्ः, 5. तृढः, 6. तृढः, 7. तृङ्ः, 8. तृढः, 9. तृंहति,
I. 1. अतृणहं, 2. अतृणेद्, 3. अतृणेद्, 4. अतृङ्, 5. अतृढं, 6. अतृढां, 7. अतृङ्, 8. अतृढ, 9. अतृहन्,
O. तृस्यात्, I. 1. तृणहानि, 2. तृदि, 3. तृणेदु ॥ Pf. ततर्ह, I A. अतर्हीत् or अतृष्यत्, F. तर्हिष्यति
or तर्ष्यति, P. F. तर्हिता or तर्ढा, B. तृस्यात् ॥ Pt. तृढः ॥ Pass. तृष्यते, Aor. अतर्हि, Caus.
तर्हयति, Aor. अततर्हेत् or अतीतृहत्, Des. तितर्हिषति or तितृष्यति, Int. तरोतृष्यते, तरोतर्दि.

III. Âtmanepada Verbs.

209. *इंध indh*, to kindle, (अिंधी.)

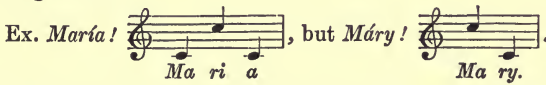
P. इंदे or इंधे, I. ऐंढ or ऐंध, O. इंधीत, I. 1. इनधे, 2. इंस्व, 3. इंढां or इंधां ॥ Pf.
इंधांचक्रे (or इंधे, Pân. I. 2, 6), I A. ऐंधिष्ट, F. इंधिष्यते, P. F. इंधिता, B. इंधिषीष्ट ॥
Pt. इंढः ॥ Pass. इध्यते, Caus. इंधयति, Des. इंदिधिषते.

APPENDIX II.

On the Accent in Sanskrit.

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanāgarī, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *trāyaḥ*, tres, but *tribhūḥ*, tribus, and *trītiya*, tertius; at *ēmi*, I go, but *imāḥ*, we go; at *bódhāmi*, I know, but *tudāmi*, I strike; at *vāktum*, to speak, but *uktāḥ*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Svara*, i. e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words.



Whatever the accent became in later times, its very name of *prosodia*, *accentus*, i. e. by-song, shows that in Greek and Latin, too, it was originally musical, that *tonos* meant pitch, *oxys*, high pitch, *barys*, low pitch, and that *perispōmenos*, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *udātta* and the *svarita*. The *udātta* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anudātta*, i. e. without *udātta*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anudātta*, immediately preceding an *udātta* or *svarita* vowel, is sometimes called *anudāttatara* or *sannatara**. (Pāṇ. I. 2, 29-31.)

* Bopp, following Professor Roth (Nir. p. LVIII), calls this accent *sannatatarā*, as if from *sannata*, depressed; it is, however, derived from *sanna*, the participle of *sad*, to sink.

In transliterated words I mark the *udātta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *udātta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *udātta* or original *svarita*, as phonetically *anudāttatara*. If the *anudātta* must be marked in transliterated words, it can be marked by the *gravis*. Thus in *té àvardhanta*, they grew, *té* has the *udātta*, à the *anudātta*. If the two words coalesce into *te'vardhanta*, then *e* takes the *svarita*, *tē'vardhanta*. Similarly, *sruchí+iva* become *sruchīva*; *trí+àmbakam* become *tryāmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way :

The *udātta* is never indicated at all, but only the *svarita*, (whether original or dependent,) and the *anudāttatara* (*sannatara*), i. e. the *anudātta* immediately preceding an *udātta* or *svarita* syllable. The sign of the *svarita* is $\overset{\curvearrowright}{_}$, that of the *anudāttatara* is $_$.

Whenever we find a syllable marked by $_$, the sign of the *anudāttatara*, we know that the next syllable, if left without any mark, is *udātta*; if marked by $\overset{\curvearrowright}{_}$, it is *svarita*.

Hence अग्निः is *agníh*, कन्या is *kanyā*.

A monosyllabic word, if *udātta*, has no mark at all. Ex. यः *yáh*, नु *nú*.

A monosyllabic word, if *anudātta*, is marked by $_$. Ex. वः *vah*, नः *nah*.

A monosyllabic word, if *svarita*, is marked by $\overset{\curvearrowright}{_}$. Ex. स्वः *svāh*.

§ 5. As a general rule every word has but one syllable either *udātta* or *svarita*, the rest of the syllables being *anudātta*. Any syllable may have the accent. But if an *udātta* syllable is followed by an *anudātta* syllable, its *anudātta* is changed into what is called the dependent *svarita*. Ex. अग्निना *agnínā*. Here अग् *ag*, originally *anudātta*, is pronounced and marked as *anudāttatara*; नि *ni* is *udātta*, and is therefore without any mark; ना *nā*, originally *anudātta*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anudāttatara*. Both may be treated as *anudātta*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anudātta* syllables, they have all to be marked by the sign of *anudāttatara*. Ex. आमुवानः *āpnucānah*; हृदय्या *hṛidayyāyā*.

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit :

1. A word consisting of one syllable which has the *udātta*, is called *udātta*. Ex. यः *yáh*, नु *nú*, कं *kám*.
2. A word which has the *udātta* on the last syllable, is called *antodātta*. Ex. अग्निः *agníh*, जनिता *janitā*.
3. A word which has the *udātta* on the first syllable, is called *ādyudātta*. Ex. इंद्रः *īndrah*, होता *hótā*.
4. A word which has the *udātta* on the middle syllable, is called *madhyodātta*. Ex. अग्निना *agnínā*, अग्निभिः *agnibhih*.
5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. क्वः *kvā*, स्वः *svāh*.
6. A word which has the original *svarita* on the last syllable, is called *antasvarita*. Ex. कन्या *kanyā*.

7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*.
Ex. हृदय्या *hṛdayyāyā*.
8. A word which has the original *svarita* on the first syllable, is called *ādisvarita*.
Ex. स्वर्णरे *svārṇare*.
9. A word without *udatta* or *svarita*, is called *sarvānūdatta*. Ex. वः *vaḥ*, नः *naḥ*.
10. A word with two *udatta* syllables, is called *dvirudatta*; बृहस्पतिः *br̥haspātīḥ*. Here the first syllable is *udatta*, and is therefore not marked at all. The second syllable is *anūdatta*, and according to rule would become *svarita*. But as the next syllable is *udatta* again, the *anūdatta* becomes *anūdattatara*, and is marked accordingly. The third syllable is *udatta*, and the last, originally *anūdatta*, becomes *svarita*.
- In मित्रावरुणौ *mitrāvāruṇau*, the first syllable is *anūdatta*, but becomes *anūdattatara*, because an *udatta* follows. The second syllable is *udatta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anūdatta*, becomes *svarita*, because it follows an *udatta*. The last syllable is *anūdatta* and, as nothing follows, is left without a mark.

11. A word with three *udatta* syllables, is called *trirudatta*; इंद्राबृहस्पतिं *īndrabṛhaspātī*.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *udatta* is followed by a word beginning with an *anūdatta* syllable, the *anūdatta* syllable is pronounced as *svarita*. Thus यः + च, i. e. *yāḥ + chā*, become यश्च *yāśchā*, where the mark of the dependent *svarita* on च *cha* shows that य *ya* has the *udatta*.

If a word ending in an *anūdatta* is followed by a word beginning with an *udatta* or *svarita*, the *anūdatta* becomes *anūdattatara*. Ex. अजनयत् *ājanayat* + तं *tām* become अजनयत्तं *ājanayat tām*.

If a word ending in a *svarita*, which replaces an original *anūdatta*, is followed by another word having the *udatta* on the first syllable, the general rule requires the *svarita*, being originally an *anūdatta*, to become *anūdattatara*, so that we have to write यश्च तत् *yāś cha tāt*. Here we see that यः *yāḥ* has the *udatta*, because otherwise, at the beginning of a sentence, it would have to be marked with *anūdattatara*. As च *cha* has the *anūdattatara*, we see that it was originally *anūdatta*, and became *anūdattatara*, because the next syllable तत् *tāt* has the *udatta*, which need not be marked.

If instead of तत् *tāt*, which has the *udatta*, we put ह्यः *hyāḥ*, which has the *svarita*, we should have to write यश्च ह्यः *yāś cha hyāḥ*, the sign of the *svarita* on ह्यः *hyāḥ* showing first, that ह्यः *hyāḥ* cannot be *udatta*, for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anūdatta*, for in that case it could not be preceded by an *anūdattatara*.

If an original *svarita* follows after a final *udatta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. अत्मा क्वा *ātmā + kvā* (Rv. i. 164, 4). Only, if an *udatta* followed after क्वा *kvā*, its *svarita* would remain (see § 9), while the dependent *svarita* would become *anūdattatara*.

If a word such as अरुणयुग्भिः *aruṇayūgbhiḥ*, having the *udatta* on *yūg*, stands by itself, it must have the *anūdattatara* sign, not only under यु *ya*, which immediately precedes the *udatta* syllable, but likewise under अ *a* and रु *ru*. But if preceded by अग्निः *agnīḥ*, which has *udatta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anūdattatara* mark; अग्निररुणयुग्भिः *agnīr aruṇayūgbhiḥ*.

If instead of अग्निः *agnih* we put इंद्रं *īndram*, which has the dependent *svarita* on the last, *udatta* on the first syllable, then we write इंद्रमरुणयुग्भिः *īndram aruṇayūgbhiḥ*, because there is no necessity for marking the *anudatta* after a syllable which has the dependent *svarita*.

§ 9. If an original *svarita* is followed by an *udatta* or by another original *svarita*, it would be difficult to mark the accent. Thus if क्वं *kvā*, which has the original *svarita*, is followed by तत्र *tātra*, we could not write either क्वं तत्र or क्व तत्र. In the former case we should lose the *anudattatara* required before every *udatta* and independent *svarita*; in the latter, the sign of the original *svarita* being dropt, क्व *kva* would be taken for an *anudatta* syllable. To obviate this, the numeral १ is inserted, which takes both the *svarita* and the *anudattatara* marks*, क्व१तत्र, and thus enables us to indicate what was wanted, viz. that *kvā* is *svarita*, and *tā* in *tātra* is *udatta*. Ex. उक्थ्यं + उपः become उक्थ्य१मुपः; सः + सव become स१रव (Rv. I. 105, 3).

If the vowel which has the original *svarita* is long, the numeral ३ is used instead of १, and the *anudattatara* is marked both beneath the vowel and the numeral. Thus Rv. I. 105, 7. आथ्यः + वृकः become आथ्यो३वृकः. Rv. I. 157, 6. रथ्या + रथ्येभिः = रथ्या३रथ्येभिः†.

Rv. x. 116, 7. पक्कः + अद्धि + इंद्र become पक्को३इन्द्र. Here *kvō* and *'ddhīm* have the *svarita*, the first is marked by पक्को३, the second by इन्द्रो३.

Rv. x. 144, 4. यः + अहः become यो३ऽहो‡. This sinking of the voice, as here indicated, from the highest *svarita* to the lowest *anudattatara* pitch is called *kampa*, shaking.

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel, their respective accents are changed according to the following rules :

1. *Udatta* + *udatta* = *udatta* (Prāt. 197). Ex. जुपाणा + उप = जुपाणोप *jushāṇā + ūpa = jushāṇōpa*. अप्सु + आ = अप्सा *apsu + ā = apsa*.
2. *Udatta* + *anudatta* = *udatta*. Ex. आ + इहि = एहि *ā + ihi = ēhi*. See exception b.
3. *Anudatta* + *anudatta* = *anudatta* (Prāt. 198). Ex. मधु + उदकं = मधूदकं *mādhū + uḍakam = mādhūdakam*. प्रति + अदृश्नन् = प्रत्यदृश्नन् *prāti + adṛśnan = prātyadṛśnan*.
4. *Anudatta* + *udatta* = *udatta*. Ex. इंद्र + आ = इंद्रा *īndra + ā = īndrā*. धेहि + अक्षितं = धेह्यक्षितं *dhehi + ākshitam = dhehyākshitam*.
5. *Svarita* + *udatta* = *udatta*. Ex. क्व + इत = क्वेत *kvā + it = kvēt*. अद्युत्ये + अवसे = अद्युत्ये३वसे *adyutyē + āvase = adyutyē 'vase* (Rv. I. 112, 24).
6. *Svarita* + *anudatta* = *svarita*. Ex. क्व + इव = क्वेव *kvā + iva = kvēva*. क्व + इदानीं = क्वे३दानीं *kvā + idānīm = kvēdānīm* (Rv. I. 35, 7).

There are, however, some exceptions :

- a. If *udatta* *i* coalesces with *anudatta* *i*, the long *i* takes *svarita* (Prāt. 188, 199). Ex. सुचि + इव = सुचीव *sruchī + iva = sruchīva*. If, however, the first or second *i* is long, the contraction takes *udatta*. Ex. हि + ई = हीं *hi + īm = hīm* (Rv. x. 45, 4).
- b. If an *udatta* vowel becomes semivowel before an *anudatta* vowel, the *anudatta* vowel becomes *svarita* (Prāt. 188). Ex. योज + नु + इंद्र = योजा न्विंद्र *yōja + nū + indra = yōjā*

* Some MSS. write क्व१तत्र.

† Professor Bopp (Grammatik, § 30, 5) gives this as an instance of a *svarita* followed by *anudattatara* and *svarita*. In this case we should have to write रथ्या३रथ्येभिः. But the fact is that in *rāthyebhiḥ* the first syllable has the *udatta*.

‡ The statement of Professor Benfey (Grammar, 2nd ed., p. 11) that the second *svarita* is not marked is against the authority of the MSS.

nvīndra. एव + हि + अस्य = एवा अस्य *evá+hi+asya=evá hyāsyā* (Rv. I. 8, 8).

Also, नदी *nadī*, plur. नद्यः *nadyāḥ*, but gen. sing. नद्याः *nadyāḥ*, because in the former the termination is originally *anudatta*, in the latter *udatta*.

c. If an *udatta* *e* or *o* coalesces with an (elided) *anudatta* *a*, it takes *svarita* (Prāt. 188).

Ex. ते + अवर्धत = तेऽवर्धत *té+avardhanta=tē 'vardhanta*.

According to Māṇḍūkya all *udatta* vowels coalescing with another *anudatta* vowel, become *svarita*. This is also the case in certain Brāhmaṇas; see Kielhorn, Bhāshika-sūtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them :

1. *Prasliṣṭa*, the accent of two vowels united into one (*samāveśa*, *ekibhāva*).
2. *Abhinihita*, the accent of two vowels of which the second is the elided *a*.
3. *Kṣaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyañjana*, the *svarita*, replacing an *anudatta*, if separated by consonants from the preceding *udatta*. Ex. अग्निमीळे *agnīm iḷe*.
5. *Vaivṛitta* (or *pādavṛitta*), the *svarita*, replacing an *anudatta*, if separated by an hiatus from the preceding *udatta* (Prāt. 204). Ex. य इन्द्र *yá indra**.
6. *Jātya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kṣaipra*; and it is important that where the peculiar pronunciation of the different *svāritas* is described, that of the *jātya* and the *kṣaipra* is said to be identical (Vāj. Prāt. I. 125).

§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *udatta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

* Besides the *tairovyañjana* and the *vaivṛitta*, which we should call the dependent *svārita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapāṭha) by the *avagraha*, the *tairovyañjana* is called *tairovirāma*. Ex. गोऽपतौ *gó 'patau*. If a word is divided in the Padapāṭha, the first half ending in a *svārita* preceded by an *udatta*, and the second half beginning with an *udatta*, the *svārita* is called *tāthābhāvyā*. Ex. तनुऽनपात्. Here *ta* is *udatta*, *nū* is *svārita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *udatta*. Here a kind of *kampa* takes place, and the *svārita* is marked accordingly. Though the name *tāthābhāvyā* is not mentioned in the first Prātiśākhya, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vāj. Prāt. (120) it would perhaps be better to write *asamhitāvat* instead of *svasamhitāvat*; Weber, Ind. Stud. vol. IV. p. 137.

† See Bhāshika-sūtra, ed. Kielhorn, II. 1-31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. I. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *udâtta* and *svarita* in the Śatapatha-Brāhmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielhorn's learned notes on the Bhāshika-sūtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brāhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prātiśākhya (187 seq.), the *udâtta* is high, the *anudâtta* low; of the *svarita* one portion is higher than *udâtta*, the rest like *udâtta*, except if an *udâtta* or *svarita* follows, in which case the voice sinks down to the *anudâtta* pitch. This sinking down is called *kampa*, shaking. All *anudâtta* syllables, following after *svarita* (whether original or dependent) are pronounced with *udâtta* pitch (195), except the last, which is followed again by either *udâtta* or *svarita*, and takes the low pitch of *anudâtta* (196). This pronunciation of *anudâtta* syllables with *udâtta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anudāttatara* pitch being recognized in the Prātiśākhya,) which in their relative position may be represented by



Thus in मादयस्व स्वर्णरे *mādāyasva svārṇare*, मा *mā* is *anudatta*, द *da* is *udatta*, य *ya* is *svarita*, स्व *sva* is *anudatta*, स्व *svār* is *svarita*, ररे *ṇare*, both *anudatta*, but pronounced like *udatta*.



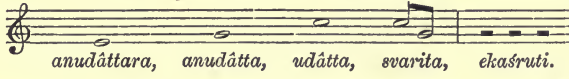
In अदभप्रमतिर्वसिष्ठः *ādabdhapramatir vāsishṭhaḥ*, अ *a* is *udatta*, द *dab* is *svarita*, धप्रम *dhaprama* are *anudatta*, but pronounced like *udatta*, ति *ti* is *anudatta*, व *va* is *udatta*, सिष्ठ *sishṭhaḥ* is *svarita*, ठः *ṭhaḥ* is *anudatta*, but pronounced as *udatta*.



Other Śākhās vary in the pronunciation of the accents, as may be seen from their respective Prātiśākhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prātiśākhya with the rules of Pāṇini. According to Pāṇini (1. 2, 29 seq.) the *udatta* is high, the *anudatta* low, but the *svarita* is half high and half low, and the *anudāttas* following after *svarita* (original or dependent) are pronounced monotonously (*ekāśruti*), while the last of them, immediately

* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the *anudatta* is *c*, the *udatta* would be *d*, and the *svarita* would rise to *e*. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udatta* and the *anudāttas* if pronounced with *prachaya svara*.

preceding a new *udâtta* or *svarita*, is lower than *anudâtta*, and hence called *sannatara* or, by the commentators, *anudâtâtara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by



Ekaśruti is described as without any definite pitch (*travisvaryāpavāda*), and might therefore be intended for mere monotonous recitative*.

* It is commonly used as synonymous with *prachita*; e.g. *udâtamayam prachitam ekaśrutitī paryāyah*, Vāj. Prât. iv. 138.

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